GLORY OF LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

PART - II

SWAMI NIRLIPTANANDA

GLORY OF
LORD JAGANNATHA

श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम्

[GLORY OF THE SACRED ABODE OF SRI PURUSHOTTAMA (JAGANNATHA)]

PART-II

(From Sri Skanda Mahapurana)

Translated

By

Swami Nirliptananda

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ॐ

INVOCATIONS

I

नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटियुगधारिणे नमः ।।

"Salutations be to the Infinite, to the One with thousand forms, to the One with thousand feet, eyes, heads, thighs, arms; salutations to the One with thousand names, the Eternal Being, the Supporter of thousand crores of Ages."

Prayer of the gods to Lord Jagannatha,

"Purushottama (Jagannatha) Kshetra-

Mahatmyam', Chapter 24/20.

II

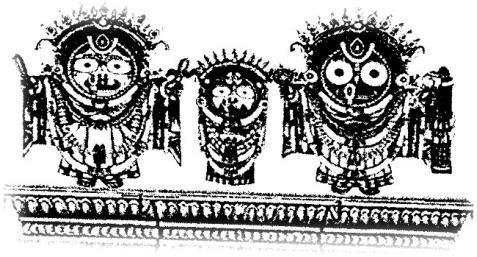
नीलाद्रौ शंखमध्ये शतदलकमले रत्नसिंहासनस्थम् ।

सर्वालंकारयुक्तं नवघनरुचिरं संयुतं चाग्रजेण ।

भद्राया वामपार्श्वे रथचरणयुतं ब्रह्मरुद्रेन्द्रवन्द्यम् ।

वेदानां सारमीशं स्वजनपरिवृतं ब्रह्मदारुं स्मरामि ॥

"I keep remembering Brahman in Wooden Form who is seated on the pearl-throne on the hundred-petalled lotus in the Centre of the Conch on the Blue Mountain, adorned with all the ornaments, looking charming like the new cloud, together with the Elder Brother Lord Balabhadra, on the left side of Goddess Subhadra, is having the Discus, is adored by Lord Brahma, Lord Siva and Lord Indra, who is the Truth of the Vedas, and is surrounded by His own devotees."



PRAYER OF SWAMI SIVANANDAJI MAHARAJ

PRAYER TO LORD JAGANNATH

O Lord who dwell in Puri,
Who wert dear to Jayadev
The author of the Gita Govinda,
Who dwell in one of the four Dhamas,
Silent adorations unto Thee!
Thou art the glorious Vishnu;
Thou art the sole refuge of mortals;
Thou residest in the hearts of all beings;
Thy grace is invincible;
Thou art the meaning of the Vedas;
Thou art all in all.
Thy name has saved me;
I have obtained Thy grace;
I have cut off my bonds.
Hail Jagannath ! Hail Grace!
Om Namah Kesavaya !

-Swami Sivananda

ॐ

PUBLISHERS' NOTE

महाम्मोधेस्तीरे कनकरुचिरे नीलशिखरे

वसन्प्रासादान्तः सहजबलभद्रेण बलिना ।

सुभद्रामध्यस्थः सकलसुरसेवावसरदो

जगन्नाथः स्वामी नयनपथगामी भवतु मे ।।

"May the Lord Jagannatha, dwelling inside the Temple on the Blue Mountain on the charming golden shore of the Great Sea, together with the Mighty Brother Lord Balabhadra, with Sister Goddess Subhadra present in the middle, giving opportunity to all the gods for doing service to Him, come within the range of my eyes!"

-Jagannathashtakam of Sri Adi Sankaracharya

Lord Jagannatha who is present in Puri of Orissa State on the coast of the Sea (Bay of Bengal) is very well known all over the world because of the Annual Gundicha Car Festival held at Puri, where all the three Deities Lord Jagannath, Lord Balabhadra and Goddess Subhadra, on three Chariots go on a Grand Festive Procession along the Grand Road. Lakhs of people from all parts of the world assemble there to witness the Car Festival and to have a rare unique view of the Lord, as it has been stated in the scripture that by seeing the Adorable Lord Vamana (Jagannatha) present on the chariot there is no rebirth :

रथे तु वामनं दृष्ट्वा पुनर्जन्म न विद्यते ।

Lord Vishnu has directly manifested as Lord Jagannatha in Puri, and is physically present there. Because of the physical Divine Presence of the Lord, Puri is taken as one of the four most important Abodes (Dhamas) of the Supreme Being in India, the others being Badrinath, Dwaraka and Rameshwar.

The uniqueness of Lord Jagannatha is that He is in Wooden Form which is very much unlike any other Form of Lord Vishnu and is not found anywhere else. Since He is the Supreme Being, God Himself, the Ultimate Reality, Brahman Himself, He is called Darubrahma or Brahman in Wooden Form. There is mention of Lord Jagannatha, the Supreme Being

in Wooden Form on the coast of the Sea, also in the Rig Veda (Mandala 10, 155/3), which shows that Lord Jagannatha is there from the Vedic times, and has been accepted by the Veda as the Supreme Being Himself. The Veda also gives the advice to take refuge in Him in order to go beyond the worldly existence with His help.

The Purushottama (Jagannatha) Kshetra Mahatmyam which is a part of Skanda Mahapurana of Sage Vyasa gives a detailed and authentic account of Lord Jagannatha, indicating why and how Lord Vishnu manifested as Lord Jagannatha there in Wooden Form, and also the related facts, about the Sacred Place Purushottama (Puri), the different Festivals connected with the Lord, etc. The Glories of Lord Jagannatha have been described very clearly in this Purana. The Lord removes all the sins and is the only means for crossing the ocean of worldly existence (Ch.4/78-82). He destroys all sorrow and gives incessant Bliss (28/40). He grants all the four principal objectives of human life, or "Chaturvarga" or "Purusharthachatushtaya", including Liberation (चतुर्वर्गप्रदो देव :, 23/67). Even by just seeing the Lord, He bestows direct Liberation itself (दर्शनमुक्तिचित साक्षात 1/3). The Lord blesses the devotee with material well-being as also Spiritual Blessedness. In this way the devotee gets everything that he needs or wants from the Lord. Thus it is an important scripture of great value which will be immensely helpful for all devotees or spiritual seekers.

We are happy to publish "GLORY OF LORD JAGANNATHA" which is an English translation of "Sri Purushottama (Jagannatha) Kshetra Mahatmyam", by Sri Swami Nirliptanandaji. It is our hope that spiritual seekers and devotees of the Lord will take full advantage of the Scripture, be amply benefited by it and be blessed.

Worshipful Sadgurudev Sri Swami Sivanandaji Maharaj himself had great devotion for Lord Jagannatha. His "Prayer to Lord Jagannath" has also been included in the Book for the benefit of the devotees.

May the blessings of the Almighty Lord Jagannatha be upon all !

-THE DIVINE LIFE SOCIETY

Key to Pronunciation of Sanskrit Words

used in the Translation

a	-a, as in 'all'
a	a, as in 'father'
i	i, as in 'sit'
I	ee, as in 'deep'
u	u, as in 'bull'
u	oo, as in 'boon'
r	r, as 'ru' in French, midway beween ri and roo
o	o, as in 'boat'
c	ch, as in 'chair'
ch	chh, as in 'beachhead'
t	t, as French 't'
t	t, as in 'talk'
d	th, as in 'mother'
ḍ	d, as in 'divine'
n	n, as in 'band'
n	n, as in 'inch', 'injure'
n	n, as in 'sing', 'sink'
m	m, as in 'him'
s	s, as in 'Sun
s	s (palatal) as in 'sure'
s	sh, as in 'shape'
g	g, as in 'god'

Other letters are as per normal English pronunciation

GLORY OF
LORD JAGANNATHA
PART-II

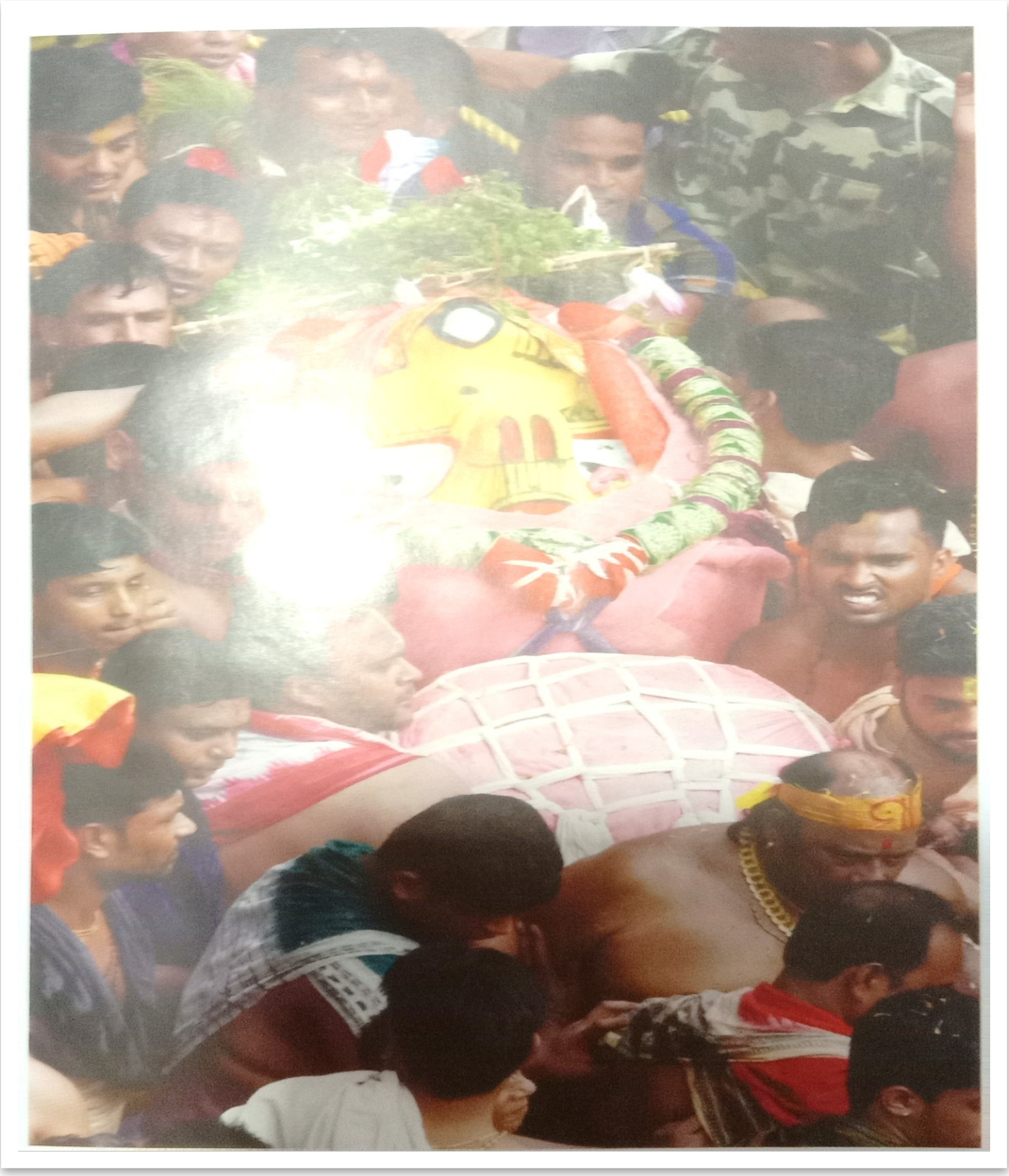
Lord Jagannatha, Lord Balabhadra and Goddess Subhadra at the “Snana Mandapa” (Pavilion for Bath) on Snana Purnima day (full moon day of Jyestha month) for the Jyestha Bath (Ch.31).

Lord Janannatha being bathed durng “Jyestha Bath” (Ch.31)

Sri Gajapati (King of Puri) performing Seva (holy service) to Lord Jagannatha during Jyestha Bath after the Holy Bath (Ch.31)

“Pahandi” of Lord Balabhadra (Proceeding to His Chariot)

For the Great Car Festival (Ratha Yatra): Ch.33.45



“Pahandi” Of Goddess Subhadra (Proceeding To Her Chariot) For The Great Car Festival: Ch.33/45.

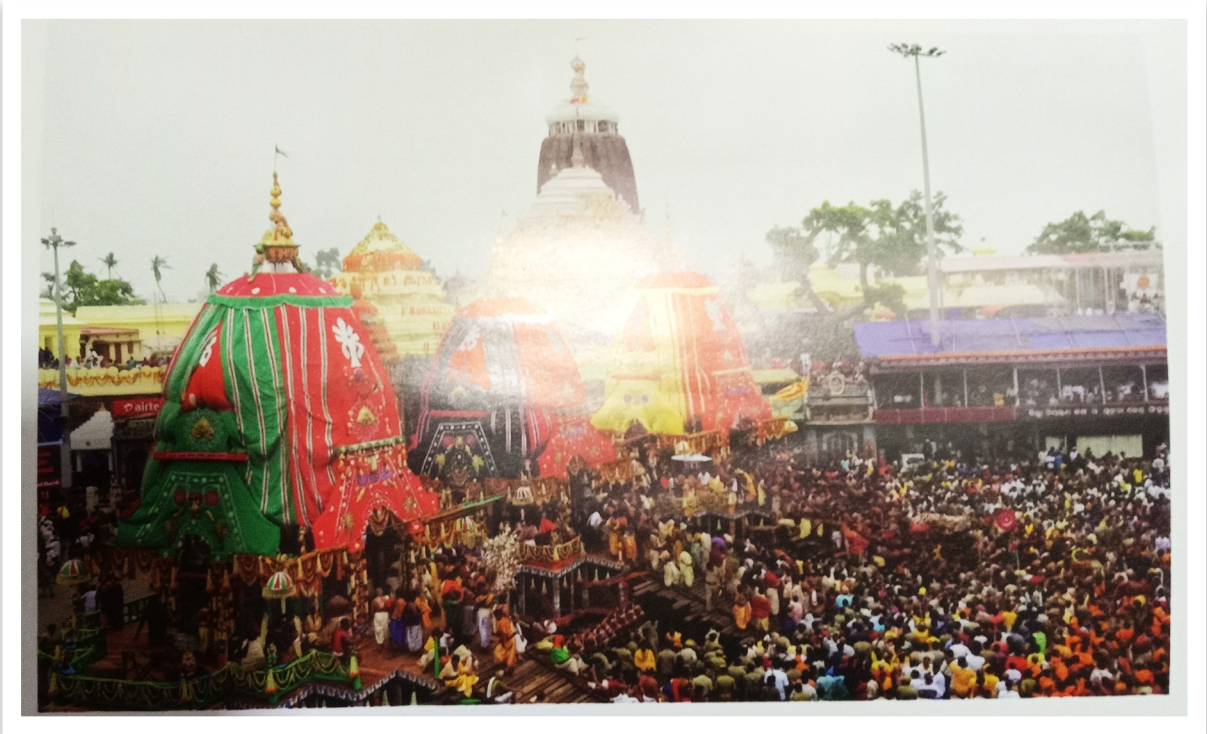
“Pahandi” Of Discus Sudarsana (The Post, Proceeding To The Chariot Of Lord Jagannatha) For The Great Car Festival: Ch.33.

“Pahandi Vije” Of Lord Jagannatha (Triumphantly Proceeding To His Nandighosa Chariot) For The Great Car Festival: Ch.33/45.

“Suna Vesa” (Golden Ornamentation) Of Lord Jagnnatha On His Chariot: Ch.33.

“Suna Vesa” (Golden Ornamentation) Of Lord Balabhadra On His Chariot: Ch.33.

“Suna Vesa” (Golden Ornamentation) Of Goddess Subhadra On Her Chariot: Ch.33.



The Three Chariots Standing With The Respective Deities In Front Of The Temple, Just Before Commencement Of The Ratha Yatra (Festive Procession In Chariot): Ch.33.

Lord Jagannatha In His Nandighosa Chariot Before Commencement Of Ratha Yatra (Festive Procession In Chariot): Ch.33.

“Chhera Pahanra” Seva (Devout Service Of “Sprinkling Holy Water” And “Sweeping” With A Golden Broom) On The Three Chariots With The Deities Present, Being Performed By Gajapati Maharaja (King Of Puri) Before Commencement Of The Festive Procession (Ch.33.).

The Three Chariots With The Deities Proceeding On The Grand Road During The Car Festival (Ratha Yatra): Ch.33.

The Gundicha Temple (Ch.34).

The Mahaprasada (Sacred Food Offered To The Lord): Ch.37,38.

Chapter-27

सप्तविंशोऽध्यायः

Twenty-seventh Chapter

The Deities are Installed

॥ जैमिनिरुवाच ॥

अथान्तरिक्षान्निः श्रेणी रत्नकाञ्चननिर्मिता ।

संलग्ना पादसंपीठे पद्मयोनेर्विमानगा ।। १॥

सा क्षितिस्पृष्टमूला वै विधातुरवरोहणे ।

चतुर्व्यायामता पीनसोपानश्रेणिसंयुता ।।२।।

Jaimini said: Then from the sky a ladder made of gems and gold was joined to the foot-rest of Lord Brahma. It was connected with the celestial chariot and its base was verily touching the earth for Lord Brahma's alighting. It was having a flight of steps which were thick and four Vyayamas' wide. [1-2]

रथप्रासादयोर्मध्ये शक्रचाप इवांशुमान् ।

आविर्बभूव सहसा साद्भुतं वीक्षिता जनैः ।।३।।

It appeared suddenly between the chariot and the temple, radiant like the rainbow, and was seen by the people as a wonder. [3]

ततो गन्धर्वराजैस्तु रत्नवेत्रकरैर्द्विजाः ।

एष पन्थाः प्रभो ह्येहि चेत्यादेशितमार्गकैः ॥४॥

Vyayama is the measure of the two extended arms.

दुर्वाससो नारदस्य करयोर्दत्तहस्तकः ।

सोपानैरवतीर्णोऽथ पुनानश्चक्षुषा जगत् ॥५॥

Then, O Sages, the path was shown by the Kings of Gandharvas holding the pearl-staff in hands, saying, “This is the way, O Lord, pray, be gracious to come !”

With His hands given to the hands of Durvasa and Narada for support, He then alighted by the steps, purifying the world by a look with His eyes. [4-5]

स्मयमानो रथान्दृष्ट्वा प्रासादं समलंकृतम् ।

दिगन्तव्यापिनीं शालां रत्नस्तम्भोपशोभिताम् ॥६॥

शक्रस्याप्यद्भुतकरीं सर्वसम्भारसम्भृताम् ।७.१।

He smiled after seeing the chariots, the temple which was well decorated, the hall which extended to the horizon and was looking beautiful with the gem-pillars, and the collection of all the required articles which would cause wonder even for Lord Indra. [6-7.1]

अवातरद्विमानात्स देवब्रह्मर्षिराजभिः ।।७.२।।

किरीटदत्ताञ्जलिभिः स्तूयमानः समन्ततः ।८.१।

He alighted from the celestial chariot, being extolled on all sides by gods, Brahmic Sages and Kings with their joined palms held near their crowns. [7.2-8.1]

कटाक्षेणानुगृह्णाति यां दिशं स पितामहः ।। ८.२।।

तत्राञ्जलीनां संमर्दाः कोटयः शिरसा धृताः ।९.१।

In whichever direction Lord Brahma was showering His grace through the glance, there was thronging of crores of joined palms placed on the head there. [8.2-9.1]

पादाब्जप्रणतं दृष्ट्वा इन्द्रद्युम्नं प्रजापतिः ।। ९.२।।

उवाच प्रश्रयगिरा स्मितभिन्नोष्ठसम्पुटः ।

अङ्गल्या निर्दिशन्देवान्पितॄन्ब्रह्मर्षितापसान् ।।१०।।

सिद्धविद्याधरान्यक्षगन्धर्वाप्सरसस्तथा ।

एकत्र मिलितान्सर्वान्युगपन्मोदनिर्भरान् ।।११।।

Seeing Indradyumna prostrated himself at His lotus-like Feet, Lord Brahma spoke with affectionate words, with His lips separated by smile, and by the finger showing the gods, the Manes, the Brahmic Sages, Ascetics, Siddhas, Vidyadharas, Yaksas2, Gandharvas, and the celestial nymphs who had all assembled together at the same time and were full of delight: [9.2-11]

पश्येन्द्रद्युम्न भाग्यं ते सर्वलोकवशीकरम् ।

त्वदर्थमेकदा सर्वे मां पुरस्कृत्य सङ्गताः ।।१२।।

“See, Indradyumna, your good fortune, which has brought all the worlds under its spell! At a time all have assembled for your sake, placing Me in front”. [12]

इत्युक्त्वा प्रययौ शीघ्रं नारायणरथं ततः ।

प्रणिपत्य जगन्नाथं त्रिः परीत्य पितामहः ।।१३।।

आनन्दसिन्धुसंमग्नः सरोमाञ्चवपुः स्वयम् ।

स्वमात्मानं नुनावाथ प्रत्यक्ष स्वरगद्गदम् ।।१४।।

So saying, He quickly proceeded from there to the chariot of Lord Narayana. Prostrating Himself before Lord Jagannatha and going round three times, Lord Brahma Himself was immersed in an ocean of bliss, His body having bristling hair due to delight. He then prayed

2.Semi-divine beings who are attendants of Kubera, the god of wealth, etc.

to His own Self visible before the eyes, with an overwhelmed voice. [13-14]

॥ ब्रह्मोवाच ।।

नमस्तुभ्यं नमो मह्यं तुभ्यं मह्यं नमो नमः ।

अहं त्वं त्वमहं सर्वं जगदेतच्चराचरम् ।।१५।।

Lord Brahma prayed: “O Lord, salutations to Thee, salutations to Myself; and salutations again and again to Thee and to Myself. I am verily Thyself, and Thou art Myself and all this world with the moving and the non-asribbie moving things. [15]

महदादि जगत्सर्वं मायाविलसितं तव ।

अध्यस्तं त्वयि विश्वात्मंस्त्वयैव परिणामितम् ।।१६।।

All the world beginning with Mahat is the sport of Thy Illusory Power; it is superimposed upon Thee, O Self of the universe, and has been evolved by Thee alone. [16]

यदेतदखिलाभासं तत्त्वदज्ञानसंभवम् ।

ज्ञाते त्वयि विलीयेत रज्जुसर्पादिबोधवत् ।।१७।।

All this whatsoever that appears is produced because of ignorance about Thee, and it disappears when Thou art known, like the knowledge of the rope being the cause of disappearance of the illusion of the snake, etc. [17]

अनिर्वक्तव्यमेवेदं सत्त्वात्सत्त्वविवेकतः ।

अद्वितीय जगद्भास स्वप्रकाश नमोऽस्तु ते ।।१८।।

This world indeed cannot be explained as distinct from the Reality when discrimination is done about the Reality; O Lord who art without a second, O Lord who appearest as the world, O Self-effulgent one, salutations be unto Thee. [18]

विषयानन्दमखिलं सहजानन्दरूपिणः ।

अंशन्तवोपजीवन्ति येन जीवन्ति जन्तवः ।।१९।।

All the pleasure of the sense objects is only a part of Thee whose form is bliss by very nature, on which the living beings subsist and by which they live. [19]

निष्प्रपञ्च निराकार निर्विकार निराश्रय ।

स्थूलसूक्ष्माणुमहिमन्स्थौल्यसौक्ष्म्यविवर्जित ।।२०।।

गुणातीत गुणाधार त्रिगुणात्मन्नमोऽस्तु ते ।।२१।।

O Lord who art free from the phenomenal world, O Formless one, O Lord who art without any modification, O Lord without any (extraneous) support, O Lord who art gross as well as subtle, small as also big, O Lord free from grossness and subtlety, O Lord who art beyond the qualities, O Support of the qualities, O Lord whose form are the three qualities! Salutations be unto Thee. [20-21]

त्वन्माययया मोहितोऽहं सृष्टिमात्रपरायणः ।

अद्यापि न लभे शर्म अन्तर्यामिन्नमोऽस्तु ते ।। २२।।

Being deluded by Thy Illusion I am wholly occupied with Creation alone, and do not get comfort even now; salutations be to Thee, O Inner - Controller ! [22]

त्वन्नाभिपङ्कजाज्जातो नित्यं तत्रैव संस्तुवन् ।

नातिक्रमितुमीशोऽस्मि मायां ते कोऽन्य ईश्वरः ।।२३।।

Born from the lotus of Thy navel and there itself ever praying, I am not able to cross Thy Illusion; who else will be able to do so ? [23]

अहं यथांडमध्येऽस्मिन्नचितः सृष्टिकर्मणि ।

तथानुलोमकलिता ब्रह्माण्डे ब्रह्मकोटयः ।।२४।।

सार्धत्रिकोटिसंख्यानां विरिञ्चीनामपि प्रभो ।

नैकोऽपि तत्त्वतो वेत्ति यथाहं त्वत्पुरः स्थितः ।।२५।।

In the same manner as I have been created within this Universal Egg for the work of Creation, likewise, in the universe crores of Brahmas have been created, who are tied to the hairs of Thy Body. Even from amongst the Brahmas numbering three and half crores, O Lord, not even one knows Thee in truth, just as I, though stationed in front of Thee, do not. [24-25]

नमोरचिन्त्यमहिम्ने ते चिद्रूपाय नमो नमः ।

नमो देवाधिदेवाय देवदेवाय ते नमः ।।२६।।

Salutations to Thee whose majesty is unthinkable; salutations again and again to Thee who hast the Form of pure Consciousness. Salutations to Thee who art the Presiding Deity of the gods; salutations to Thee who art the Lord of gods. [26]

दिव्यादिव्यस्वरूपाय दिव्यरूपाय ते नमः ।

जरामृत्युविहीनाय मृत्युरूपाय ते नमः ।।२७।।

Salutations to Thee whose forms are both the divine and the undivine, and who hast the beautiful Form. Salutations to Thee who art completely free from old age and death, and whose form is Death. [27]

ज्वलदग्निस्वरूपाय मृत्योरपि च मृत्यवे ।

प्रपन्नमृत्युनाशाय सहजानन्दरूपिणे ।

भक्तिप्रियाय जगतां मात्रे पित्रे नमो नमः ।।२८।।

Salutations again and again to Thee whose form is like the blazing fire, and who art Death even of death, who destroyest death in the case of one who has taken refuge in Thee, who hast the Form which is Bliss by very

nature, to whom devotion is dear, and who art the Father and Mother of the worlds. [28]

प्रणतार्तिविनाशाय नित्योद्योगिन्नमोऽस्तु ते ।

नमो नमस्ते दीनानां कृपासहजसिन्धवे ।।२९।।

Salutations be to Thee, O Lord who art ever zealously active for the destruction of the sorrow of one who has bowed to Thee. Salutations again and again to Thee who art the Natural Ocean of compassion for the distressed ones. [29]

पराय पररूपाय परंपाराय ते नमः ।

अपारपारभूताय ब्रह्मरूपाय ते नमः ॥३०॥

Salutations to Thee who art the Supreme, whose Form is the highest, and who art the Shore of final beatitude. Salutations to Thee who hast become the Carrier to take across the boundless ocean of worldly existence and who art the Form of Brahman. [30]

परमार्थस्वरूपाय नमस्ते परहेतवे ।

परंपरापरिव्याप्तपरतत्त्वपराय ते ।।३१।।

प्रणतार्तिविनाशाय नमः स्वात्मैकभानवे । ३२.१।

Salutations to Thee who art the embodiment of the Supreme Truth, who art the Supreme Cause. Salutations to Thee who ever abidest in the Supreme Principle which fully pervades everywhere by uninterrupted continuation, who art the destroyer of the sorrow of those who bow to Thee, and who art the sole Sun of Thy own Self. [31-32.1]

पुरा यत्प्रार्थितं स्वामिन्सृष्टिभारावतारणे ।।३२.२।।

तत्कुरुष्व जगन्नाथ सहजानन्दरूपभाक् ।३३.१।

O Lord Jagannatha who hast the Form of Bliss by very nature! Pray, fulfil what I had formerly prayed for, O Master, for removing my burden of Creation. [32.2-33.1]

त्वयि प्रसन्ने किं नाथ दुर्लभं मयि विद्यते ।। ३३.२।।

त्वयैवाहं पृथग्लीलाभेदाद्भिन्नः कृपांबुधे । ३४.१ ।

Lord, if Thou art pleased, what is there difficult for me to obtain ? O Ocean of mercy! By Thee alone I have been made distinct, separated on account of difference required for Thy sport. [33.2-34.1]

अज्ञानतिमिरच्छन्ने जगत्कारागृहान्तरे ।। ३४.२ ।।

भ्राम्यन्न द्वारमाप्नोति त्वामृते मुक्तिहेतवे ।।३५।।

Roaming inside the prison-house of the world which is covered by the darkness of ignorance, one finds no way other than Thee for the purpose of Liberation. [34.2-35]

नमो नमस्ते जगदेकवन्द्य सुरासुराभ्यर्चितपादपद्म ।

नमो नमस्तापहरैकचंद्र नमो नमः शर्मसुबोधसांद्र ।। ३६ ।।

Salutations again and again to Thee, O Lord who art the only one fit to be adored in the world, O Lord, with lotus-like Feet which are worshipped by both the gods and the demons. Salutations again and again, O Lord who art the sole Moon for removing the afflictions; salutations again and again, O Lord who art full of bliss and perfect knowledge. [36]

नमो नमः कल्पकदूरभूत दुष्प्राप्यकामप्रद कल्पवृक्ष ।

दीनाशरण्यप्रणतैकदुःखसङ्गोद्धृतौ नित्यसुबद्धपक्ष ||३७||

Salutations, again and again, O Lord who art far beyond any settled rule, O Lord who fulfillest even the desires which are difficult to attain, O Lord who art like the Kalpa tree, O Lord whose shoulders are ever fully prepared to save the destitute, the protectionless and those who have totally submitted. [37]

प्रसीद जगतां नाथ मग्नानां दुःखसागरे ।

कटाक्षलीलापातेन त्रायस्व करुणाकर ।। ३८ ।।

Be gracious, O Lord of the worlds, and save those who are sunk in the ocean of sorrow, by casting a glance out of sport, O Lord who art the Mine of compassion". [38]

स्तुत्वेत्थं श्रीजगन्नाथं वेदार्थैः स पितामहः ।

जगाम सीरिणं द्रष्टुमवतीर्णं धराधरम् ।।३९।।

Thus extolling the Blessed Lord Jagannatha with words containing the truths of the Vedas, Lord Brahma proceeded to see Lord Balabhadra, the Support of the earth who had incarnated Himself. [39]

प्रणम्य परया भक्त्या तुष्टाव बलिनं मुदा ।

नभः शिरस्ते देवेश आपस्ते विग्रहः प्रभो ॥। ४० ।।

Bowing with supreme devotion He prayed to Lord Balabhadra with joy. He said: “O Lord of gods ! Sky is Thy head, and water is Thy body, O Lord. [40]

पादौ क्षितिर्मुखं वह्निः श्वसितानि समीरणः ।

मनस्ते ह्योषधीनाथश्चक्षुषी ते दिवाकरः ।।४१।।

बाहवः ककुभो नाथ नमस्ते ज्ञानदर्पण । ४२.१ ।

Earth is Thy feet, fire Thy mouth, and wind Thy breaths. The Lord of the herbs (The Moon) is Thy mind indeed and the Sun Thy eyes. O Lord, the quarters of the heavens are Thy arms; salutations to Thee, O Lord who art the Mirror of knowledge. [41-42.1]

चतुर्दशानां लोकानां मूलस्तम्भाव सीरिणे ।।४२.२।।

पदाम्भोजप्रपन्नानां नमः पापौघदारिणे ।४३.१।

Salutations to Thee, O Lord who holdest the plough, who art the basic Support of the fourteen worlds. Salutations to Thee who tearest the multitude of sins of those who have taken refuge in Thy lotus-like Feet [42.2-43.1]

अनन्तवक्त्रनयन श्रोत्रपादाक्षिबाहवे ।।४३.२।।

नमोऽनादिमहामूलतमः स्तोमौघभानवे ।४४.१ ।

Salutations to Thee who hast infinite mouths, eyes, ears, feet, and arms, who art like the Sun for the heaped mass of beginningless deep-rooted darkness of ignorance. [43.2-44.1]

त्रयीमय त्रिधादोषनाशाय त्र्यवतारिणे ।।४४.२।।

फणामणिफणाकारक्षितिमण्डलधारिणे ।

नमः कालाग्निरुद्राय महारुद्राय ते नमः ||४५||

O Lord resting on the three Vedas! Salutations to Thee who hast taken the three-fold incarnation as the three Vedas, who destroyest the three kinds of sins3, who with Thy hooded Form holdest the earth-globe which is like a gem on the hood; salutations to Thee who art the Great Rudra, salutations to the One who art a terror even to the Fire appearing at the end of Time. [44.1-45]

भोगतल्पफणाच्छत्रमध्यसुप्ताय ते नमः ।४६.१ ।

Salutations to Thee who art asleep (as Lord Visnu) on the bed of the coil in the middle of the umbrella of hoods. [46.1]

3. Committed through body, speech and mind

4. Lord Siva

महार्णवजले वृद्ध एकीभूते जगत्त्रये ।।४६.२।।

त्वमेव शेषो भगवन्सहस्रफणमंडितः ।

फणामणिगणव्याजसंभृताखिलभौतिकः ।।४७।।

When at the time of Cosmic Dissolution, in the swelled waters of the great ocean the three worlds become one, Thou alone remainest, O Lord, adorned with thousands of hoods, and collectest all the living beings, giving them the appearance of clusters of gems on Thy hoods. [46.2-47]

त्वमेव नाथः सर्वेषां स्रष्टा पालयिता विभो ।

अत्ता धारयिता नित्यं मदाद्यास्त्वन्निमित्तकाः ।।४८।।

O All-powerful Lord, Thou alone art the Lord of all, the Creator, the Protector, the Devourer and ever the Supporter; all beginning with Me have Thee alone as the Cause. [48]

एष नारायणो देवो वेदान्तेषूपगीयते ।

त्वत्तो न भिन्नो भगवन्कारणाद्भेदभागसि ।।४९।।

This is Lord Narayana who is sung in the Upanisads; He is not different from Thee, O Lord, and only for the sake of instrumentality Thou hast assumed difference. [49]

शय्या त्वं शयिता ह्येष च्छाद्यः सञ्छादको भवान् ।

यो वै विष्णुः स वै रामो यो रामः कृष्णः एव सः ।।५०।।

युवयोरन्तरं नास्ति प्रसीद त्वं जगन्मय ।५१.१ ।

Thou art the bed, and He is verily the Sleeper becoming the covered, and Thou art the cover. He who is verily Lord Visnu is indeed Lord Balarama; and He who is Lord Balarama is alone Lord Krisna. Between Thee both there is no difference; be gracious, O Lord who permeatest the world". [50-51.1]

इति स्तवान्ते बलिनं प्रणम्य परमेश्वरम् ।।५१.२।।

ईश्वरीं जगतां द्रष्टुं सुभद्रास्यन्दनं ययौ ।५२.१ ।

When this prayer was over, bowing to Lord Balabhadra the Supreme Lord, He proceeded to the chariot of Goddess Subhadra, to see the Goddess who is the Ruler of the worlds. [51.2-52.1]

जय देवि जगन्मातः प्रसीद परमेश्वरि ।।५२.२।।

कार्यकारणकर्त्री त्वं सर्वशक्त्यै नमोऽस्तु ते ।५३.१।

He prayed: "Victory to Thee, O Goddess, O Mother of the world; be gracious, O Supreme Goddess. Thou art the effect, the cause, as also the doer; salutations be to Thee who art the Embodiment of all power. [52.2-53.1]

सर्वस्य हृदि संविष्टे ज्ञानमोहात्मिके सदा ।।५३.२ ।।

कैवल्यमुक्तिदे भद्रे त्वां नमामि सुरारणिम् । ५४.१ ।

O Goddess who art seated in the hearts of all and hast both knowledge and delusion as Thy form, O Goddess who art always the bestower of absolute Liberation, O Goddess Subhadra the Gracious, I salute Thee who art the Mother of gods. [53.2-54.1]

देवि त्वं विष्णुमायासि मोहयन्ती चराचरम् ।।५४.२।।

हृत्पद्मासनसंस्थासि विष्णुभावानुसारिणी ।

त्वमेव लक्ष्मीर्गौरी च शची कात्यायनी तथा ।। ५५ ।।

O Goddess, Thou art Lord Visnu's Power of Illusion deluding the moving and the non-moving beings of the world. Thou art stationed in the seat of the lotus of His heart, acting according to the intention of Lord Visnu. Thou alone art Goddess Laksmi, and Goddesses Parvati and Sachi[5], as also Katyayani. [54.2-55]

5. Wife of Lord Indra

6. A form of Goddess Durga

यच्च किंचित्क्वचिद्वस्तु सदसद्वाखिलात्मिके ।

तस्य सर्वस्य शक्तिस्त्वं स्तोतुं त्वां कस्तु शक्तिमान् ।।५६।।

Whatever and wherever there is any object, real or unreal, Thou art the Power of all that, O Goddess who comprisest all; who at all has the power to extol Thee ? [56]

जय भद्रे सुभद्रे त्वं सर्वेषां भद्रदायिनी ।

भद्राभद्रस्वरूपा त्वं भद्रकालि नमोऽस्तु ते ।।५७।।

Victory to Thee, O Auspicious one; O Goddess Subhadra, Thou grantest the welfare of all. Thou hast both the auspicious and the inauspicious forms. O Goddess Bhadrakali, salutations be unto Thee. [57]

त्वं माता जगतां देवि पिता नारायणो हि सः ।

स्त्रीरूपं त्वं सर्वमेव पुंरूपो जगदीश्वरः ।। ५८ ।।

O Goddess, Thou art the Mother of the worlds, and this Lord Narayana is verily the Father. Thou alone art all the female forms, and the Lord of the World has the form of all the males. [58]

युवयोर्न हि भेदोऽस्ति नास्त्यन्यत्परमेव हि ।

यथा वयं नियुक्ता हि त्वया वै विष्णुमायया ।।५९।।

निदेशकारिणो नित्यं भ्रमामः परमेश्वरि ।६०.१ ।

Between Thee both, there is indeed no difference, and there is verily nothing else also which is higher. In whatever way we have verily been engaged by Thee who art the Power of Illusion of Lord Visnu, we are the

executors of Thy directions and ever keep moving about, O Supreme Goddess. [59-60.1]

वृत्तिः प्रवृत्तिः परमा क्षुधा निद्रा त्वमेव च ।।६०.२।।

आशा त्वमाशापूर्णा च सर्वाशापरिपूरिका ।

मुक्तिहेतुस्त्वमेवेशि बंधहेतुस्त्वमेव हि ।।६१।।

Thou alone art the mental disposition, the primary tendency to activity, as also hunger and sleep. Thou art hope as well as the one who is the Repository of hopes, and the Fulfiller of all hopes. O Ruler, Thou alone art the Cause of Liberation and Thou art indeed also the Cause of bondage. [60.2-61]

सर्वज्ञानप्रदे नित्ये भक्तानां कल्पवल्लरी ।

त्राहि पादाब्जनम्रं मां कृपापांगविलोकनैः ।।६२।।

O Goddess who art the bestower of all knowledge, O Eternal Goddess, Thou art the wish-fulfilling creeper for the devotees; I am bowing at Thy lotus-like Feet, protect me by looking with Thy compassionate glances". [62]

स्तुत्वेत्थं भद्ररूपां तां तत्समीपस्थितं रथे ।

चक्रं सुदर्शनं विष्णोचतुर्थं वपुरास्थितम् ।।६३ ।।

प्रणम्य परया भक्त्या चेमां स्तुतिमुदाहरत् ।।६४.१ ।।

Thus having prayed to the Goddess in the form of Subhadra, He bowed with bowed with supreme devotion to Sudarsana Discus who was the fourth Form of Lord Visnu and was present near Her on the chariot, and uttered this prayer: [63-64.1]

सुदर्शन महाज्वाल कोटिसूर्यसमप्रभ ।।६४.२।।

अज्ञानतिमिरान्धानां वैकुण्ठाध्वप्रदर्शक ।

नमस्ते नित्यविलसद्वैष्णवस्वनिकेतन ।।६५।।

अवार्यवीर्यं यद्रूपं विष्णोस्तत्प्रणमाम्यहम् ।६६.१।

“O Sudarsana, O Lord who art blazing greatly, O Lord who hast effulgence like that of a crore of Suns! O Lord who showest the way to Vaikuntha (the Abode of Lord Visnu) to those who are blind with the darkness of ignorance ! Salutations to Thee, O Lord who ever sportest in the own house of the devotee of Lord Visnu. I offer salutations to Thee who art the Form of the invincible Power of Lord Visnu". [64-66.1]

प्रणम्य स्तुत्वा देवान्स रथेभ्यः परिवृत्य च ।।६६.२।।

इन्द्रद्युम्ननारदाभ्यामादिष्टपदपद्धतिः ।

नीलाचलमथारोहत्प्रासादं द्रष्टुमुत्सुकः ।।६७।।

Having bowed and extolled the Deities, He returned from the chariots. He then ascended the Nilacala mountain, along the row of footsteps indicated by Narada and Indradyumna, eager to see the temple. [66.2-67]

ततः स गत्वा प्रासादसमीपं दैवतैः सह ।

ददर्श शालां रुचिरां स्वचित्ताभिमतां द्विजाः ।।६८।।

O Sages, thence He went near the temple along with the gods and saw the charming hall which was to His liking [68]

तन्मध्ये स्थापयामास दैवतोरगभूपतीन् ।

ब्रह्मर्षीन्योगिनो विप्रान्वैष्णवांश्च तपस्विनः ।।६९।।

Within that He got seated the gods, Serpents, kings, Brahmic Sages, Yogis, Brahmins, devotees of Lord Visnu and ascetics. [69]

दिव्यसिंहासनवरे नृपेण प्रतिपादिते ।

स पादपीठे भगवानुपविष्टः स्वयं विभुः ॥७०॥

On an excellent celestial throne having a footrest as indicated by the King, the all-powerful Lord Brahma Himself sat. [70]

शान्तिकं पौष्टिकं कर्तुं भरद्वाजं महामुनिम् ।

पितामहाज्ञया भूपो वरयामास ऋद्धिमत् ।।७१ ।।

As per the direction of Lord Brahma, for performing the rites for warding off evil and the rites for welfare, the King invited with grandeur the great sage Bharadvaja. [71]

प्रतिष्ठायां तु ये देवा बलिपूजाविधौ मताः ।

होमेषु च तथा ते वै ध्यानरूपमुपाश्रिताः ।।७२।।

आज्ञया पद्मयोनेस्तु चतुर्दिग्भागमाश्रिताः ।

सुपूजिता गंधपुष्पमालालंकारभूषणैः ।।७३।।

Those gods who as per rules are considered as having a rightful place in the sacrificial worship as also in the oblations in connection with consecration, resorted to the meditative form as per the command of Lord Brahma and stayed in the four directions. They were excellently honoured

with sandal paste, flower garlands, ornaments and embellishments. [72-73]

ततः कर्म प्रववृते भरद्वाजेन धीमता ।

प्रत्यक्षं देवदेवस्य सर्वेषां च दिवौकसाम् ।।७४।।

त्रैलोक्यवासिनां पूजां चकार नृपतिर्मुदा ।

साङ्गोपाङ्गं समभ्यर्च्य जगत्स्रष्टारमग्रतः ।।७५।।

Thereafter, when the rite was commenced by the learned Bharadvaja in the presence of the Lord of gods (Lord Brahma), as also of all the gods, the King with joy honoured all the inhabitants of the three worlds, at first having excellently adored the adored the Creator of the world (Lord Brahma) in conformity with the procedure in all respects. [74-75]

ततः सम्पूजिताः सर्वे तेन त्रैलोक्यवासिनः ।

पश्यन्तोऽवस्थितं मध्ये साक्षाद्ब्रह्माणमव्ययम् ।।७६।।

वपुष्मन्तं जगन्नाथं प्रत्यक्षं ब्रह्मरूपिणम् ।

इन्द्रद्युम्नप्रसादेन जीवन्मुक्तत्वमाप्नुवन् ।। ७७ ।।

All the inhabitants of the three worlds who were thus honoured by him, seeing the Immutable Lord Brahmã Himself present in the middle, as also Lord Jagannatha directly manifest as the Form of Brahman due to the aid of Indradyumna, attained the state of being liberated while living. [76-77]

कलेवरं भगवतः प्रासादं सुमनोहरम् ।

प्रतिष्ठाय भरद्वाजः समुच्छ्रितमहाध्वजम् ।।७८ ।।

व्यज्ञापयत्प्रतिष्ठायै जीवस्याथ पितामहम् । ७९.१ ।

After consecrating the Body of the Lord and the very charming temple with the great flag hoisted, Bharadvaja now requested Lord Brahma for infusion of life into the image. [78-79.1]

समुत्तस्थौ ततो ब्रह्मा कृतस्वस्त्ययनः स्वयम् ।।७९.२।।

ऋषिभिर्नारदाद्यैश्च विद्वद्भिर्ब्राह्मणैस्तथा ।

राजभिः क्षत्रियैर्नागैः सहितः परमर्षिभिः ॥८०॥

गन्धर्वैर्गायमानेषु दिव्यगानेषु सुस्वरम् ।

मांगल्योचितरागेषु नृत्यन्तीष्वप्सरःसु च ।।८१।।

शाकुनेषु च सूक्तेषु पठ्यमानेषु च द्विजैः ।

शङ्खकाहालमुरजभेरीवादित्रवैणवे ॥८२॥

शब्दे प्रमूर्छति ततः सर्वे ते स्यन्दनोपरि ।

गत्वावतारयामासू रथात्सोपानवर्त्मनि ।।८३।।

सावधानाः समाधिस्था भक्त्या संयमितात्मकाः ।

पार्श्वयोर्भुजयोर्मूर्ध्नि पादयोर्न्यस्तपाणयः ।। ८४ ।।

शनैः शनैः सलीलं ते नारायणमनामयम् ।

वासं वासं तूलिकासु निन्युः प्रासादसन्निधिम् ।। ८५ ।।

Then Lord Brahma rose and Himself did the chanting of the mantras for auspiciousness, along with the sages led by Narada, the learned ones, the Brahmins, kings, Ksatriyas, Serpents and the Great Sages. At that time celestial songs were being sung by Gandharvas with melodious voice in tunes appropriate to auspiciousness, and the celestial nymphs were dancing. The Sakuna Sūktas for good omen were being recited by Brahmins. The sound of conch, musical instruments, tambourines, kettle-drums, and flutes was thickening. Then they all went up on to the chariot and brought down Lord Narayana (Jagannatha) who is beyond all evil, from the chariot along the way of steps carefully, with concentration of mind, devotion and self-control, little by little and sportingly, holding with their hands placed at His two sides, at the two arms, head and feet. They took Him near the temple, resting Him at one place after another on the way on cotton seats. [79.2-85]

उपर्युपरि सन्तानवृष्टिषूत्पतितासु च ।

जय कृष्ण जगन्नाथ जय सवीघनाशन ।। ८६ ।।

जय लीलादारुतनो जय वाञ्छाफलप्रद ।

जय संसारसंमग्नलीलोद्धार जयाव्यय ।।८७।।

जयानुकम्पापाथोधे जय दीनपरायण ।

जयाच्युत जयानन्त जयेशान नमोऽस्तु ते ।। ८८ ।।

एभिः स्तवैः स्तूयमानो ब्रह्मणा च स्वयम्भुवा ।

तुष्टाव स मुदा युक्तो नारदश्चोपवीणयन् ।।८९।।

This was in the midst of continuous showering of flowers of the Kalpa tree, which were flying up in the air. The Lord was being extolled by Lord Brahma the self-born, through these hymns: "Victory to Thee, O Lord Krsna, O Lord Jagannatha; Victory to O destroyer of all sins! Victory to Thee, O Lord who hast assumed the Wooden Body by sport; Victory to Thee, O Lord who art the fulfiller of desires! Victory to Thee, O Lord who by sport savest those who are deeply sunk in worldly existence; Victory to Thee, O Immutable Lord. Victory to Thee, O Ocean of compassion; Victory to Thee, O Lord who art the refuge of the distressed ones. Victory to Thee, O Lord Acyuta (who never fallest from Thy own state); Victory to Thee, O Infinite Lord; Victory to Thee, O Master; salutations be unto Thee". Narada also prayed with joy, playing on the lute in the Lord's Presence. [86-89]

रत्नच्छत्रयुगे मूर्ध्नि धार्यमाणेऽथ पृष्ठतः ।

शशिना भास्वता भक्त्या दिव्यधूपेन धूपिताः ।। ९०।।

श्रेणीकृता ह्युभयतः पार्श्वयोश्चामरग्रहाः ।

सलीलान्दोलनव्यग्रा यौवनालङ्कृतास्तथा ।। ९१।।

In the rear, two umbrellas set with gems were then held over the head with devotion by the Moon-god and the Sun-god. There was perfuming with celestial incense. In rows on both sides there were the chowrie-bearers at the side, adorned with youthfulness and busily engaged in waving it sportingly. [90-91]

एवं च सहिताः सर्वे कौतूहलसमन्विताः

सुदर्शनं सुभद्रां च बलभद्रमनैषिषुः ।। ९२ ।।

In this manner all of them combinedly and with great interest, also took Sudarsana, Goddess Subhadra and Lord Balabhadra. [92]

प्रासादद्वारि रचिते रत्नस्तम्भेऽथमण्डपे ।

वासयित्वाभिषेकाय संमुखादर्शमण्डले ।।९३।।

अधिवासितै रत्नकुम्भैस्तीर्थवार्युपसम्भृतैः ।

सूक्ताभ्यां श्रीपुरुषयोरभिषेकं पितामहः ।

चकार भगवाँल्लोकसंग्रहार्थं द्विजोत्तमाः ।।९४।।

They were placed at the entrance of the temple and then in the Hall built with pillars studded with gems, which had a round mirror in front, for the sacred bathing. O Best Sages, then with scented sacred pots adorned with gems and filled with waters of holy bathing places, the Grandsire (Lord Brahma) performed the sacred bathing of the Deities with Sri Sūkta and Purusa Sukta, for the welfare of the world. [93-94]

ततो ह्यलंकृतान्देवानगन्धमाल्योपशोभितान् ।

नीराजयित्वा भगवान्स स्वयं लोकभावनः ।

रत्नसिंहासने रम्ये स्थापयामास मन्त्रतः ।। ९५ ।।

Thereafter Lord Brahma the Originator of the world, Himself by way of adoration waved the sacred lights to the Deities which were decorated and were looking brilliant with fragrant garlands, and installed them on the beautiful gem-throne, with chanting of mantras. [95]

अशेषजगदाधार सर्वलोकप्रतिष्ठित ।

सुप्रतिष्ठाखिलव्यापिन्प्रासादे सुस्थिरो भव ।। ९६ ।।

Lord Brahma said: "O Lord who art the support of all the worlds, O Lord who abidest in all the worlds, O Lord who art perfectly stable, O All-pervading One ! Pray, O Lord, remain firmly steady in the temple. [96]

त्वयि प्रतिष्ठिते नाथ वयं सर्वे प्रतिष्ठिताः ।

त्वदाज्ञया प्रतिष्ठेयं पूर्णाऽऽस्तां त्वत्प्रसादतः || ९७।।

When Thou art firmly established, O Lord, we are all secure. By Thy command this installation has been performed and by Thy grace may it become complete !" [97]

स्थापयित्वा जगन्नाथं स्पृष्ट्रा तस्य हृदंबुजम् ।

आनुष्टुभं मन्त्रराजं सहस्रं स जजाप ह ।।९८।।

After having installed Lord Jagannatha He touched the Lord's lotus-like heart, and indeed repeated a thousand times the excellent mantra which was in Anustubh metre. [98]

वैशाखस्यामले पक्षे ह्याष्टम्यां पुष्ययोगतः ।

कृता प्रतिष्ठा भो विप्राः शोभने गुरुवासरे ।। ९९।।

O Sages, the installation was done indeed on the eighth day of the bright fortnight of the month of Vaisakha, with the conjunction of the Pusya star, on the excellent Thursday. [99]

तद्दिनं सुमहत्पुण्यं सर्वपापप्रणाशनम् ।

स्नानं दानं तपो होमः सर्वमक्षय्यमश्नुते ।। १०० ।।

That day is extremely holy and is the destroyer of all sins. Holy bath, charity, austerity or oblation performed on that day - all that becomes undecaying. [100]

तस्मिन्दिने ये पश्यन्ति मानवा भक्तिभाविताः ।

कृष्णं रामं सुभद्रां च मुक्तिभाजो न संशयः ।। १०१ ।।

Those human beings who, endowed with devotion, see on that day Lord Jagannatha, Lord Balabhadra and Goddess Subhadra, become entitled to Liberation: there is no doubt about it. [101]

शुक्लाष्टमी या वैशाखे गुरुपुष्ययुता यदा ।

तस्यामभ्यर्चनं विष्णोः कोटिजन्माघनाशनम् ।। १०२ ।।

Whenever there is conjunction of the eighth day of the bright fortnight of Vaisakha with Thursday and the Pusya star, worship of Lord Visnu on that day destroys the sins accumulated in a crore of births. [102]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवन्मूर्तिचतुष्टयप्रतिष्ठावर्णनं नाम सप्तविंशोऽध्यायः ।। २७ ।।

Thus ends the Twenty-seventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda

Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of Installation of the Four Images of the Lord".

अष्टाविंशोऽध्यायः

Twenty-eighth Chapter

The Lord manifests as Lord Narasimha

॥ जैमिनिरुवाच ॥

ततः स भगवान्मन्त्रमहिम्ना नरकेसरी ।

इन्द्रद्युम्नादिभिः सर्वैर्ददृशेऽद्भुतदर्शनः ।। १ ।।

लेलिहानो जगत्सर्वं समन्ताज्ज्वलज्जिह्वया ।२.१ ।

Jaimini said: Then because of the power of the mantras that Lord was seen by all - by Indradyumna and others as Lord Narasimha with a wonderful look. He was licking the whole world on all sides by His flaming tongue. [1-2.1]

कालाग्निरुद्रं सकलं ग्रसन्तमिव चोत्थितम् ।।२.२।।

रोदसीकन्दरं व्याप्य तेजसा तपता भृशम् ।३.१।

They found Him looking like Lord Rudra (Siva) risen as the Fire, at the end of Time to destroy the world, and swallowing everything, permeating the space between heaven and the earth by His brilliance which was excessively radiating heat. [2.2-3.1]

अनेकाक्षिमुखग्रीवाकरपादश्रुतिर्विभुः ।।३.२।।

The all-powerful Lord was having many eyes, mouths, necks, hands, feet and ears. [3.2]

सर्वाश्चर्यमयो देवः केवलं तेजसो निधिः ।

भयत्रस्ताः समुद्विग्ना नेशाः स्तोतुमपि प्रभुम् ।।४।।

The Lord was all-wonderful and was wholly the store- house of brilliance. They were all fear-stricken, very much anxious, and were not able even to pray to the Lord. [4]

तं तथाविधमालोक्य नारदः पितरं तदा ।

पप्रच्छ भगवन्नित्थं कथमेष प्रकाशते ॥५॥

अनुग्रहायावतरत्प्रत्युतैष भयप्रदः ।

सर्वे भयात्स्थिरतराः प्रलयाशंकिनोऽधुना ||६||

Seeing Him in that manner, Narada then asked his Father: “Lord, how does He appear like this ? Having incarnated Himself out of compassion, now on the contrary He is causing fear. On account of fear all have become immobile at the moment, apprehending the final Dissolution. [5-6]

त्वमेव भगवल्लीलां जानासि जगतां पते ।।७।।

Thou alone knowest the sport of the Lord, O Master of the worlds”. [7]

तच्छ्रुत्वा नारदवचः पद्मयोनिः स्मिताननः ।

उवाच कौतुकं वाक्यं सर्वेषामुपकारकम् ॥८॥

Hearing these utterances of Narada, Lord Brahma with a smiling face told words which were interesting and were beneficial to all: [8]

॥ ब्रह्मोवाच ।।

अवतीर्णं जगन्नाथं दृष्ट्वा दारुवपुर्धरम् ।।९।।

अवज्ञास्यन्ति वै लोकाः साक्षाद्ब्रह्मस्वरूपिणम् ।

अतत्त्ववेदिनो मूढा महिमानं विदंत्विति ।। १० ।।

मन्त्रितो मन्त्रराजेन येनासौ परमेष्ठिना ।

पुराभिमन्त्रितो येन विददार महासुरम् ।।११।।

Lord Brahma said: 'Seeing Lord Jagannatha who has incarnated Himself taking the Wooden Body, people will surely disregard this Deity although He is the very own Form of Brahman Itself. Let the fools who do not know the exact truth, understand His majesty'; with this thought, He has been prayed to through the excellent mantra through which He was formerly invoked by Brahma, in consequence of which He had torn asunder the great demon. [9-11]

तादृग्रूपं सुदुर्दर्शं प्राप्यमेति भयप्रदम् ।

मूर्तिरेषा परा काष्ठा विष्णोरमिततेजसः ।।१२।।

यामभ्यर्च्य गतिं यान्ति पुनरावृत्तिदुर्लभाम् ।१३.१।

He has now taken the similar suitable appearance which is very difficult to look at and generates fear. This is indeed the own Form of Lord Visnu who has unlimited prowess, and is the supreme goal; by worshipping it people attain the state by which rebirth is not met with." [12-13.1]

नृसिंहाभिमुखः स्तोत्रमिदमाह मुदान्वितः ।।१३.२।।

He then uttered this hymn facing Lord Nrsimha and filled with joy: [13.2]

नमोऽस्तु ते देववरैकसिंह नमोऽस्तु पापौघगजैकसिंह ।

नमोऽस्तु दुःखार्णवपारसिंह नमोऽस्तु तेजोमय दिव्यसिंह ।।१४।।

"Salutations be unto Thee, O Supreme Lord, O Lord in the form of the Sole Lion; salutations be unto Thee, O Lord who art the sole lion for the elephant in the form of the multitude of sins. Salutations be unto Thee, O powerful Lord Ferrying creatures across the ocean of sorrow; salutations be unto Thee, O Brilliant One, O Divine Lion ! [14]

नमोऽस्तु सर्वाकृतिचित्रसिंह नमोऽस्तु ते क्लेशविमुक्तिसिंह ।

नमोऽस्तु ते दिव्यवपुर्नृसिंह नमोऽस्तु ते वीरवरैकसिंह ।।१५।।

Salutations be unto Thee, O Lion whose entire Form is wonderful; salutations be unto Thee, O powerful Lion granting release from afflictions. Salutations be unto Thee, O Lord Nrsimha with the Divine Form; salutations be unto Thee, O Very Best of heroes, O Lord in the Form of the Sole Lion. [15]

नमोऽस्तु ते दैत्यविदारसिंह नमोऽस्तु देवेष्वधिदेवसिंह ।

नमोऽस्तु वेदान्तवनैकसिंह नमोऽस्तु ते योगिगुहैकसिंह ।।१६।।

Salutations be unto Thee, O Lion who tore asunder the demon; salutations be unto Thee, O Lion who art the presiding Deity of the gods. Salutations be unto Thee, O Single Lion in the forest of the Upanisads; salutations be unto Thee, O Single Lion in the cave of the heart of the Yogis. [16]

नमोऽस्तु ते सिंहवृषैकसिंह नमोऽस्तु नीलाचल श्रृङ्गसिंह ||१७||

Salutations be unto Thee, O Lord who art the Singular Lion among the pre-eminent Lions; salutations be unto Thee, O Lion dwelling on the top of the Nilacala mountain". [17]

॥ जैमिनिरुवाच ॥

स्तुत्वेत्थं दिव्यसिंहं तमिन्द्रद्युम्नं प्रजापतिः ।

सिंहयन्त्रं समालेख्य तस्योपरि निवेश्य च ।। १८ ।।

दीक्षयित्वा मन्त्रराजं साक्षादाथर्वणोदितम् ।

आहुर्वैष्णवनिर्वाणं यं वेदान्तपरायणाः ।।१९।।

यत्र वेदाश्च चत्वारः साक्षान्नित्यं प्रतिष्ठिताः ।

यमधीत्य महामन्त्रं मनुः स्वायंभुवः पुरा ।।२०।।

सृष्टिं चकार भगवान्प्राप्तमस्माच्चतुर्मुखात् ।

अणिमादिगुणा यस्य फलं स्यादानुषंगिकम् ।। २१ ।।

Jaimini said: Having thus prayed to that Divine Lion (Lord Nrsimha), Lord Brahma drew the Nrsimha Yantra[1]' and placed on it the excellent mantra which is indicated in the Atharva Veda itself, and initiated Indradyumna in that. This mantra is called 'vaisnavanirvana' (granter of Liberation through the realization of Lord Visnu) by those who are wholly devoted to the ultimate teachings of the Vedas. In that the four Vedas are themselves ever established. By reciting that great mantra after receiving it from this Lord Brahma, Lord Svayambhuva Manu formerly brought about the Creation. The attributes like 'anima' (power to become atomic) are its concomitant fruits. [18-21]

एक एव महामन्त्रः पुरुषार्थचतुष्टयम् ।

प्रासुं कारणभूतो हि किं पुनः क्षुद्रकामनाम् ।।२२।।

This one great mantra itself has become indeed the means of getting the four objects of human life, what to mention about the trifling desires ! [22]

एक एव महामन्त्रः सर्वक्रतुफलप्रदः ।

सर्वतीर्थप्रदः सर्वदानव्रतफलप्रदः ।।२३।।

This one great mantra itself is the bestower of the fruits of all sacrifices; it confers the benefit of all holy places, and grants the merits of all charity and religious observances. [23]

यथायं सर्वपापौघतूलराशेर्दवानलः ।

दिव्यसिंहाकृतिर्देवो मंत्रराजस्तथाह्ययम् ।।२४।।

1. A particular mystical diagram

Just as this Lord with the Form of the Divine Lion is like the forest-fire for the heaps of cotton of the multitude of all sins, so is verily this excellent mantra. [24]

एनमभ्यस्य यतयो भवरोगं त्यजन्ति हि ।

यस्य ग्रहणमात्रेण ग्रहापस्मारराक्षसाः ।। २५।।

डाकिन्यो भूतवेतालपिशाचा उरगा ग्रहाः ।

दूरादेव पलायन्ते नेशते वीक्षितुं च तम् ।।२६।।

By practising this, Yogis surely get rid of the disease of worldly existence. Just by the mere act of receiving it, evil planets, epilepsy, ogres, female imps, ghosts, spirits, goblins, serpents and crocodiles verily run away from a distance, and are not able even to look at that person. [25-26]

मन्त्रराजं ततो लब्ध्वा इन्द्रद्युम्नश्चतुर्मुखात् ।

नृसिंहं शान्तवपुषं लक्ष्मीसंश्रितवक्षसम् ।। २७ ।।

चक्रं पिनाकं दधतं चंद्रसूर्याग्निचक्षुषम् ।

जानुप्रसारितकरसरोजद्वन्द्वमुन्नसम् ।।२८।।

योगपट्टासनारूढद्वात्रिंशद्दलपद्मके ।

मन्त्रवर्णमये मध्ये कर्णिकाप्रणवोज्ज्वले ।।२९।।

सुखासीनं साट्टहासं वीक्षन्तं श्रीमुखांबुजम् ।

सटामंडितवक्त्राब्जं दिव्यरत्नोज्वलाकृतिम् ||३०||

फणासहस्रं विस्तार्य पश्चाच्छत्राकृतिं विभोः ।

ददर्श बलभद्रं तं हललाङ्गलधारिणम् ।। ३१ ।।

Thereupon, having received the best mantra from the Four-faced Lord (Brahma), Indradyumna found Lord Nrsimha as having a gentle form, with Goddess Laksmi present at His chest. He was holding the discus and the bow; and the Sun, the Moon and Fire were His eyes. His two lotus-like hands had spread to the knees and He had a prominent nose. He was established in the excellent Yogic posture and seated in the middle of the thirty-two- petalled lotus which was filled with the letters of the mantra and was shining with the pericarp of Om. He was seated comfortably, was having a loud laughter, and was looking at the lotus-like face of Goddess Laksmi. His lotus-like face was adorned with the mane and His Form was shining with celestial gems. Indradyumna further saw Lord Balabhadra holding the plough and the palm tree behind the all-powerful Lord, having spread the thousand hoods, in the form of a parasol. [27-31]

प्रजहर्ष नृपो दृष्ट्वा तादृशं पुरुषोत्तमम् ।

विस्मयाविष्टचेताश्च पप्रच्छ कमलासनम् ।।३२।।

Having seen the Supreme Person in that manner, the King rejoiced, and with his mind filled with wonder, asked the Lord seated on lotus (Brahma): [32]

भगवंश्चित्रमेतद्वै चरितं मधुघातिनः ।

विज्ञातुं कथमस्माभिः शक्यः स्याल्लोकभावनः ।।३३।।

"O Lord, this act of Lord Visnu, the slayer of demon Madhu is indeed wonderful; how can the Lord who is the Creator of the worlds be understood by us? [33]

यज्ञान्ते तादृशं रूपं बभार दारुनिर्मितम् ।

रथस्थं भगवानेव प्रासादान्तर्न्यवेशयत् ।।३४।।

मामाह पूर्वं वाणी सा गगनान्तरिता तदा ।

अपौरुषेयतरुणा चतुर्मूर्तिर्भविष्यति ।।३५।।

At the conclusion of the sacrifice the Lord assumed the Wooden Form as was on the chariot and He Himself also entered the temple. Previously that Voice hidden in the sky had indicated to me then that the Lord will manifest Himself in four forms out of the supernatural Tree. [34-35]

इदानीमेक एवासौ दृश्यते सुप्रतिष्ठितः ।

माया वा तत्त्वमथ वा तत्त्वतो मे वद प्रभो ।। ३६।।

श्रवणे यदि मां वेत्सि भाजनं भवभावन ।

श्रुत्वैतत्प्रत्युवाचाथ संशयानं नृपोत्तमम् ।। ३७।।

Now He appears to be firmly established only as one. Is it an illusion or the truth ? Pray, tell me accurately, O Lord, if Thou considerest me as fit to hear, O Origin of the world!" Hearing this, Lord Brahma replied to the Most excellent King who was in doubt. [36-37]

॥ ब्रह्मोवाच ॥

आद्या मूर्तिर्भगवतो नारसिंहाकृतिर्नृप ।

नारायणेन प्रथिता मदनुग्रहतस्त्वयि ।।३८।।

दारवी मूर्तिरेषेति प्रतिमाबुद्धिरत्र वै ।

मा भूत्ते नृपशार्दूल परंब्रह्माकृतिस्त्विय्म् ।। ३९ ।।

Lord Brahma said: “O King, the first manifestation of the Lord was in the form of Narasimha which, on account of My compassion, had been revealed to you by Lord Narayana. Thinking, ‘It is a wooden image', O pre-eminent King, let there not be the idea in you regarding this that it is a mere image: This is verily the Form of Supreme Brahman. [38-39]

खण्डनात्सर्वदुःखानामखण्डानन्ददानतः ।

स्वभावाद्दारुरेषो हि परंब्रह्माभिधीयते ।।४०।।

Because by Its very nature It destroys all sorrow and grants incessant bliss, this Wooden Form is indeed called Supreme Brahman. [40]

इत्थं दारुमयो देवश्चतुर्वेदानुसारतः ।

स्रष्टा स जगतां तस्मादात्मानं चापि सृष्टवान् ।।४१ ।।

The Lord has thus become Wooden in conformity with the four Vedas. Hence He is the Creator of the worlds, and has also created Himself alone as all that. [41]

शब्दब्रह्म परंब्रह्म नानयोर्भेद इष्यते ।

लये तु होकमेवेदं सृष्टौ भेदः प्रवर्तते ।।४२।।

The Brahmic word (the Veda) and Supreme Brahman: between them no difference is envisaged. And on Dissolution This becomes indeed only one; difference manifests only with Creation. [42]

अन्योन्यापेक्षिणौ भूप शब्दार्थौ हि परस्परम् ।

अर्थाभावे न शब्दोऽस्ति शब्दाभावे न बुद्ध्यते ।।४३।।

अर्थस्तस्माच्चतुर्वेदाः शब्दा ह्यर्थाश्च तादृशाः ।

ऋग्वेदरूपी हलधृक्सामवेदो नृकेसरी ||४४ ||

Word and the meaning, O King, are mutually dependent on each other: in the absence of meaning, there can be no word; and in the absence of a word, the meaning cannot be understood. As such, the four Vedas are the words, and likewise are also the truths. Lord Balabhadra is the embodiment of Rgveda, and Lord Narasimha is the Samaveda. [43-44]

यजुर्मूर्तिस्त्वियं भद्रा चक्रमाथर्वणं स्मृतम् ।

वेदश्चतुर्द्धा भेदोऽयमेकराशिरभेदतः ।।४५।।

This Goddess Subhadra is the manifestation of Yajurveda; Sudarsana Discus is thought of as Atharva Veda. Veda is fourfold - this is the division; but it is only one single mass when there is no such division. [45]

अतस्ते संशयो मा भूदेकस्तु बहुधा विभुः ।

अवतारेषु चान्येषु न्यायेनैतेन वर्तते ।।४६॥

Therefore let there be no doubt in you: the Omnipresent Lord who is One verily becomes manifold. He acts in the other incarnations also only on the basis of this principle. [46]

भेदाभेदौ तथा ख्यातौ जगन्नाथस्य ते नृप ।

येन ते मनसस्तुष्टिस्तेन भक्त्या समाचर ।।४७।।

Thus, O King, the division and non-difference of Lord Jagannatha have been told to you; whichever way your mind is pleased, with devotion act according to that. [47]

सर्वरूपमयो होष सर्वमन्त्रमयः प्रभुः ।

आराध्यते यथा येन तथा तस्य फलप्रदः ।।४८।।

यथा सुशुद्धं कनकं स्वेच्छया घटितं नृप ।

तत्तत्संज्ञामवाप्येह तत्तत्संतोषकारकम् ।।४९ ॥

एवं महिम्ना भगवानत्राविरभवन्नृप ।

यस्य यावांस्तु विश्वासस्तस्य सिद्धिस्तु तावती ॥५०॥

This Lord comprises all forms and permeates all mantras. In whatever way He is worshipped by anyone, accordingly does He confer fruits on him. O King, just as well-purified gold when shaped according to one's choice, gets this or that name in this world and brings about this or that satisfaction, in the same way, O King, by His power the Lord has become manifest here. Whatever is the extent of one's faith, so indeed becomes his attainment. [48-50]

कर्मणा मनसा वाचा विशुद्धेनान्तरात्मना ।

समाराधय गोविंदमत्र दारुवपुर्धरम् ।।५१।।

Hence, through action, mind and speech, and with a very pure inner self, worship properly Lord Visnu who has taken the Wooden Form here. [51]

चतुर्वर्गफलावाप्त्यै यथाभिलषितं तव ।

अनेन मन्त्रराजेन विष्णुमेनं समर्चय ।।५२।।

For the attainment of the four objects of human life as per your wish, with this excellent mantra worship this Lord Visnu [52]

नातः परतरो मन्त्रो न भूतो न भविष्यति ।

अनेनाभ्यर्चितो विष्णुः प्रीतो भवति तत्क्षणात् ।।५३।।

ददाति स्वपुरं चापि भगवान्भक्तवत्सलः । ५४.१।

There is no mantra superior to this: none was there in the past, nor will there be any in future. Worshipped through this, Lord Visnu becomes pleased at once: the Lord who is kind to the devotees grants even His own Abode. [53-54.1]

यज्ञैस्तीर्थैर्व्रतैर्दानैस्तपोभिश्चापि तस्य किम् ।।५४.२।।

नीलाचलस्थं यो विष्णुं दारुमूर्तिमुपास्ति वै । ५५.१।

Of what use are the sacrifices, sacred bathing places, religious observances, charities, and even austerities, to him who indeed worships Lord Visnu present in Wooden Form at Nilacala ? [54.2-55.1]

तत्त्वं ब्रवीमि ते भूप श्रुत्वैतदवधारय ।।५५.२।।

न्यग्रोधमूले कूलेऽस्य सिन्धोर्नीलाचले स्थितम् ।

दारुव्याजामृतं ब्रह्म दृष्ट्वा मुच्येन्न संशयः ।। ५६ ।।

O King, I tell you the truth, listen and hold it in mind: seeing Brahman the Immortal present in Wooden Guise under the Banyan tree in Nilacala on the shore of this Sea, one is liberated; there is no doubt about it. [55.2-56]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे भगवतो

नृसिंहमूर्तिपरिग्रहो नामाष्टाविंशोऽध्यायः ।। २८ ।।

Thus ends the Twenty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Manifestation of the Lord in the Form of Lord Nrsimha."

एकोनत्रिंशोऽध्यायः

Twenty-ninth Chapter

Indradyumna gets boon from the Lord

॥ जैमिनिरुवाच ॥

इत्युक्त्वा नृपशार्दूलं लोकसंग्रहणाय वै ।

सिंहाकृतिं स हृदये उद्वास्य कमलासनः ।। १ ।।

पूर्वं प्रकाशरूपं यद्विष्णोस्तु प्रकटीकृतम् ।२.१।

Jaimini said: Thus having spoken to that pre-eminent King, for the welfare of the world, the Lotus-seated Lord (Brahma) made that Lion Form disappear in His heart and the previously manifested Form of Lord Visnu was again revealed by Him. [1-2.1]

रथावरोहणे दृष्टाश्चतस्रो मूर्तयः पुरा ।। २.२।।

ता एव सिंहासनगाः सर्वे ते ददृशुः पुनः । ३.१।

Four Images had been seen previously at the time of being brought down from the chariots; those alone they all saw once again as present on the Altar. [2.2-3.1]

द्विषडक्षरमन्त्रेण बलभद्रमपूजयत् ।।३.२।।

सूक्तेन पौरुषेणैनं नारायणमनामयम् ।

देवीसूक्तेन भद्रां च चक्रं द्वादशाक्षरेण ।

पूजयित्वानुग्रहाय पार्थिवस्य न्यवेदयत् ।।४।।

Then Lord Brahma worshipped Lord Balabhadra by the twelve-syllabled mantra. Having worshipped Lord Narayana (Jagannatha) who is free from all evil, by the Purusa Sukta, Goddess Subhadra by the Devisūkta and Sudarsana Discus by the twelve-syllabled mantra, Lord Brahma prayed for bestowing favour on the King. [3.2-4]

॥ ब्रह्मोवाच ।।

भगवन्देवदेवेश भक्तानुग्रहकारक ।

इन्द्रद्युम्नस्य जन्मानि त्वयि भक्तिं प्रकुर्वतः ।

सहस्रं समतीतानि तदन्ते त्वामलोकयत् ।।५।।

Lord Brahma said: O Lord, O Lord of the chiefs of gods, O Lord who showest favour to the devotees ! A thousand births of Indradyumna have been passed practising devotion to Thee, and at the end thereof he has beheld Thee. [5]

त्वद्दर्शनं हि भगवंस्त्वयि सायुज्यकारणम् ।

यद्यप्ययं भक्तियोगेनेच्छति त्वां समर्चितुम् ।।६।।

तदाज्ञापय येन त्वां भक्तियोगेन भावयेत् ।

देशकालव्रताद्यैस्तु तथा नानोपचारकैः ।।७।।

Although seeing Thee, O Lord, is indeed the means of getting united with Thee, still he wishes to worship Thee through the Yoga of devotion; therefore, pray, instruct him about that so that through the various holy practices, etc. as appropriate to place and time, and the different types of services, he can propitiate Thee by the Yoga of devotion. [6-7]

त्वन्मुखाम्भोजगलितमाज्ञामृतरसं नृपः ।

पिपासुस्त्वां जगन्नाथ पश्यत्येषोऽनिमेषकम् ।।८।।

The King is desirous of drinking the nectarean sap in the form of commandment issuing from Thy lotus-like mouth and, O Lord Jagannatha, for that he has been looking at Thee without a blink. [8]

॥ जैमिनिरुवाच ॥

इति विज्ञापितो देवः साक्षात्कमलयोनिना ।

दारुदेहोऽपि विहसन्प्राह गम्भीरया गिरा ।।९।।

Jaimini said: Thus directly entreated by Lord Brahma, the Lord, though with a Wooden Form, smiled and spoke in a solemn voice. [9]

।। श्रीप्रतिमोवाच ॥

इन्द्रद्युम्न प्रसन्नस्ते भक्त्या निष्कामकर्मभिः ।

त्वदन्येनेदृशी सम्पन्न केनाप्यपवर्जिता ।।१०।।

The Blessed Image said: "Indradyumna! I am pleased with your devotion and the selfless deeds. Such an amount of wealth has not been sacrificed at all by anyone except you. [10]

वरं ददामि ते भूप मयि भक्तिः स्थिराऽस्तु ते ।

उत्सृज्य वित्तकोटीस्तु यन्ममायतनं कृतम् ।।११।।

भङ्गेऽप्येतस्य राजेन्द्र स्थानं न त्यज्यते मया ।१२.१।

O King, I grant you the boon: may your devotion unto Me be steady! My Abode has been built by you giving away money in crores; O Emperor, even in the event of its breaking, this place will not be left by Me. [11-12.1]

कालान्तरेऽपि योऽप्यन्यः प्रासादं कारयिष्यति ।।१२.२।।

तवैव कीर्तिः सा नूनं त्वत्प्रीत्या तत्र मे स्थितिः ।१३.१।

Even though with passage of time anyone else may build a temple, that will be certainly to your fame alone, and I shall surely stay there because of My Love for you. [12.2-13.1]

सत्यं सत्यं पुनः सत्यं सत्यमेव ब्रवीमि ते ।।१३.२ ।।

प्रासादभङ्गे तत्स्थानं न त्यक्ष्यामि कदाचन ।१४.१ ।

This is the truth, this is the truth, and this again is the truth - I tell you only the truth: I shall never leave this place even in the event of breaking of the temple. [13.2-14.1]

अनेन दारुवपुषा स्थास्याम्यत्र परार्धकम् ।।१४.२।।

द्वितीयं पद्मयोनेस्तु यावत्परिसमाप्यते ।१५.१ ।

I shall stay here with this Wooden Form till the completion of the second half of Brahma's life. [14.2-15.1]

मनोः स्वायम्भुवस्यास्य द्वितीये च चतुर्युगे ।। १५.२।।

कृतस्य प्रथमे ज्येष्ठे ग्रीष्माख्यऋतुसंस्थितौः ।

ज्यैष्ठ्यामहं चावतीर्णस्तत्पुण्यजन्मवासरम् ।।१६।।

I have incarnated Myself during the summer season on the full-moon day of the first Jyestha month of the Satya Age of the second Four-Age period of this Svayambhuva Manu; that is My holy Birthday. [15.2-16]

तस्यां मे स्नपनं कुर्यान्महास्नानविधानतः ।

प्रत्यर्चायां महाराज साधिवासं समृद्धिमत् ।।१७।।

O eminent King, on that day My sacred Bath should be performed on the Image according to the rule prescribed for the 'Great Bath', in a grand manner, together with the preliminary purificatory ceremony of touching and placing the vessel containing fragrant objects. [17]

पापं विनाशयिष्यामि कोटिजन्मभिरर्जितम् ।

सर्वतीर्थक्रतुफलं सर्वदानफलं तथा ।। १८ ।।

पश्यतां चापि राजेंद्र फलं तावत्प्रपद्यते ।१९.१।

By that I shall destroy all the sins acquired through a crore of births. The rewards of all sacred bathing places and the benefit of all kinds of charity will also be available. Similar benefit will also likewise accrue even to those who see this. [18-19.1]

न्यग्रोधादुत्तरे कूपः सर्वतीर्थमयोऽस्ति हि ।।१९.२।।

To the north from the Banyan tree there is the well which is the repository of all the sacred bathing places. [19.2]

स्नानाय पूर्वं निर्माय किंचिदाच्छादितं भुवा ।

अवतीर्णस्त्वहं पश्चात्तं विविच्य प्रकाशय ।।२०।।

It was formerly made for the Bath, but now it has been covered a little by earth. But I have incarnated Myself subsequently; considering this, make it public. [20]

संस्कार्यः स चतुर्दश्यां बलिं दत्त्वा विधानतः ।

रक्षकक्षेत्रपालाय दिशां पालेभ्य एव च ।।२१।।

It should be made ready and sanctified on the fourteenth day of the fortnight, after making offering in conformity with rules, to the Guardian of the sacred place who protects it as also to the guardians of the quarters. [21]

कम्बुकाहालमुरजध्वनिषु सुस्वरेषु च ।

द्विजातयः स्वर्णकुम्भैरुद्धरेयुस्ततो जलम् ||२२||

Amidst melodious sounds of conches, musical instruments, and tambourines, Brahmins should draw water from it with golden pots. [22]

ज्यैष्ठ्यां प्रातस्तने काले ब्रह्मणा सहितं च माम् ।

रामं सुभद्रां संस्नाप्य मम लोकमवाप्नुयात् ।।२३।।

Bathing Me, Balabhadra and Subhadra along with Brahma in the morning time of the full-moon day of Jyestha month, one attains to My Abode. [23]

स्नाप्यमानं तु यः पश्येन्मां तदा नृपसत्तम ।

देहबन्धमवाप्नोति न पुनः स तु पूरुषः ।।२४।।

O Most excellent King, that man who sees Me while being bathed at that time, surely does not again get the bondage of the body. [24]

कारयित्वा दृढं मञ्चमैशान्यां दिशि मण्डितम् ।

वितानशोभारचितं चन्दनाम्भः समुक्षितम् ।।२५।।

तत्र मां रामभद्राभ्यां स्नापयित्वा पुनर्नयेत् ।।२६।।

A strong stage should be got erected in the north-east direction, decorated and made beautiful with a canopy, and sprinkled with sandal-water. After bathing Me there along with Balabhadra and Subhadra, I should again be taken back. [25-26]

दक्षिणाभिमुखं यान्तं यो मां पश्यति भक्तितः ।

तत्तद्ध्रुवमवाप्नोति मनसा यद्यदिच्छति ।।२७।।

One who with devotion sees Me going southwards, certainly obtains whatever he desires in mind. [27] [15]

ततः पञ्चदशाहानि स्थापयित्वा तु मां नृप । ७॥

विरूपमभिरूपं वा न पश्येत्तु कदाचन ।।२८।।

Thereafter, keeping Me for fifteen days, O King, none should at any time see Me, whether disfigured or good- looking. [28]

ज्येष्ठस्नानमिदं कृत्वा सर्वपापैः प्रमुच्यते ।। २९ ।।

Performing this Bath of the month of Jyestha, one is freed from all sins. [29]

गुण्डिचाख्यां महायात्रां प्रकुर्वीथाः क्षितीश्वर ।

यस्याः संकीर्तनादेव नरः पापाद्विमुच्यते ।।३०॥

O King, perform the great Festive Procession called Gundică, just by merely talking of the glory of which man is freed from sin. [30]

माघमासस्य पञ्चम्यामष्टम्यां चैत्रशुक्लके ।

एते कालाः प्रशस्ता हि गुण्डिचाख्यमहोत्सवे ।।३१ ।।

For the Great Festival called Gundicã, these times - on the fifth day of the month of Magha and on the eighth day of the month of Caitra in the bright half- are verily considered suitable. [31]

विशेषान्मोक्षदाऽऽषाढद्वितीया पुष्यसंयुता ।

ऋक्षाभावे तिथी कार्या सदा सा प्रीतये मम ||३२||

Especially conducive to Liberation is the second day of the month of Asaḍha, when it is in conjunction with the Pusya star. Even in the absence of that star, it should always be performed on that day for My pleasure. [32]

आषाढस्य सिते पक्षे द्वितीया पुष्यसंयुता ।

तस्यां रथे समारोप्य रामं मां भद्रया सह ।।३३।।

महोत्सवप्रवृत्त्यर्थं प्रीणयित्वा द्विजान्बहून् ।

गुंडिचामण्डपं नाम यत्राहमजनं पुरा ||३४||

In the bright fortnight of Asadha month, on the second day when there is conjunction with the Pusya star, Balabhadra and I should be placed along with Subhadra on the chariot, pleasing many Brahmins for the purpose of conducting the Great Festival, for moving onwards to the place called Gundică Open Hall, where I had manifested at first. [33-34]

अश्वमेधसहस्रस्य महावेदी तदाभवत् ।

तस्याः पुण्यतमं स्थानं पृथिव्यां नेह विद्यते ।। ३५ ।।

यत्राजुहो: पंचशतवर्षाणि प्रीतये मम ।

मम प्रीतिकरं स्थानं तस्मान्नान्यद्धरागतम् ।।३६ ।।

It had become then the great platform for the thousand horse-sacrifices: a place holier than that does not exist on this earth. There you had offered oblations for five hundred years for pleasing Me, and there is no other place more pleasing to Me than that available on the earth. [35-36]

यथेयं नीलशिखरी प्रासादेन तवाधुना ।

चतुर्मुखानुरोधेन महाप्रीतिकरी मम ।। ३७ ।।

तथा नृसिंहक्षेत्रे वै महावेदि तव क्रतोः ।

ममोत्पत्तेश्च निलयं प्रीतिकृन्मम शाश्वतम् ॥३८॥

Just as this Nila Mountain because of your temple now, as per the entreaty of Brahma, is highly pleasing to Me, likewise, in the sacred spot of Nrsimha, the great platform of your sacrifice, which is also the Abode of My manifestation, is pleasing to Me perpetually. [37-38]

बहुकालं स्थितश्चाहं तस्यां मे प्रीतिरुत्तमा ।

आत्मा मे पद्मभूरेष प्रासादे स्थापितोऽमुना ।। ३९ ।।

अस्यानुरोधात्त्वद्भक्त्या ह्यवतिष्ठेऽत्र नित्यदा ।

दिनानि नव यास्यामि तथा तस्मादिहागतः ।।४०।।

Also, for a long time I have stayed there, and highest is My love for it. This Lotus-born Lord (Brahma) is My own Self, and I have been installed by Him in the temple. As per His entreaty and by your devotion, I shall indeed stay here perpetually. For nine days I shall go there and likewise from there I shall come back here. [39-40]

तत्रास्ति ते महाराज सर्वतीर्थमयं सरः ।

तत्तीरे सप्त दिवसान्स्थास्याम्यनुजिघृक्षया ।।४१ ।।

O Emperor, located there is your tank which contains all the sacred bathing places. I shall stay on its bank for seven days with a wish to bestow kindness. [41]

तत्र स्थितं मां पश्यन्तो यान्ति मर्त्या ममालयम् ।

तिस्रः कोट्योऽर्धकोटी च तीर्थानां भुवनत्रये ॥४२॥

तानि सर्वाणि सरसि मत्सान्निध्याद्व्रजन्ति ते ।४३.१।

Mortals who see Me present there, will go to My Abode. Three and half crores of holy bathing places are there in the three worlds; all those will come to your tank because of My presence. [42-43.1]

तत्र स्नात्वा च विधिवद्दृष्ट्वा मां भक्तिभावतः ।।४३.२।।

जननीजठरे क्लेशं पुनर्नानुभवन्ति हि ।४४.१।

Having bathed there in accordance with rule and having seen Me with an attitude of devotion, people surely would not again have to experience afflictions in the mother's womb. [43.2-44.1]

नवमेऽह्नि समायान्तं दक्षिणाशामुखं तदा ।।४४.२।।

ये पश्यन्ति प्रतिपदमश्वमेधक्रतोः फलम्

प्राप्य भोगानिंद्रसमान्भुक्त्वान्ते मां विशन्ति ते ।।४५।।

Those who see Me at the time of returning facing southwards on the ninth day, at every step get the merits of the horse-sacrifice, and after enjoying pleasures equal to those of Indra, enter Me in the end. [44.2-45]

ममोत्थानं मम स्वापं मत्पार्श्वपरिवर्तनम् ।

मार्गप्रावरणं चैव पुष्यस्नानमहोत्सवम् ।।४६।।

फाल्गुन्यां क्रीडनं कुर्याद्दोलायां मम भूमिप ।४७.१।

O King, My waking, My sleeping, My changing of side, covering Me in the month of Margasirsa, the great festival of Pusya Bath, and My sporting on the swing in the month of Phalguna, should all be celebrated. [46-47.1]

दोलायां येऽपि पश्यन्ति दक्षिणामुखपूजितम् ।।४७.२।।

ब्रह्महत्यादिभिः पापैर्मुच्यन्ते नात्र संशयः ।।४८ ।।

And those who see Me on the swing being worshipped facing the south, are freed from sins like killing a Brahmin, etc.: regarding this there is no doubt. [47.2-48]

अनयोर्मां समभ्यर्च्य दृष्ट्वा मां प्रणिपत्य च ।

प्रत्येकमष्टसाहस्रं वाजिमेधफलं लभेत् ।।४९।।

During these two festivals, worshipping Me, seeing Me and prostrating before Me, one gets in respect of each the fruits of eight thousand horse-sacrifices. [49]

चैत्रे सितत्रयोदश्यां कुर्यात्कर्मप्रपूरणम् ।

चैत्रे मासि चतुर्दश्यां दमनैर्मे प्रपूजनम् ।

शुक्लपक्षे तु ये कुर्युः सर्वपापक्षयो भवेत् ।। ५० ।।

In the month of Caitra, on the thirteenth day of the bright fortnight, the festival of completion of the rites should be performed. For those who excellently worship Me on the fourteenth day of the bright fortnight of Caitra month with Damana grass (Artemisia indica), there will be destruction of all their sins. [50]

वैशाखस्य सिते पक्षे तृतीयाऽक्षयसंज्ञिता ।

तत्र मां लेपयेद्गन्धलेपनैरतिशोभनैः ।।५१।।

In the bright fortnight of Vaisakha month, the third day is termed ‘Aksaya' (imperishable). I should be anointed on that day with excellent sandal paste. [51]

प्रीतये मम ये कुर्युरुत्सवान्मम शाश्वतान् ।

चतुर्वर्गप्रदा ह्येते प्रत्येकं परिकीर्तिताः ।।५२।

For those who for My pleasure would perform My festivals which have eternal value, these have been proclaimed to be the granters, each one singly, of the four objects of human life". [52]

॥ जैमिनिरुवाच ॥

इति दत्त्वा वरं तस्मा इन्द्रद्युम्नाय भो द्विजाः ।

ब्रह्माणमाह भगवान्स्मेराम्भोरुहसन्मुखः ।।५३।।

Jaimini said: O Sages, thus having granted boon to Indradyumna, the Lord who had a smiling face looking like a blown lotus, spoke to Lord Brahma: [53]

चतुर्मुख तव प्रीत्यै सर्वं सम्पादितं मया ।

त्वदिच्छा हि ममैवेच्छा न भेदो ह्यावयोर्ध्रुवम् ।।५४।।

“O Brahma ! I have brought about everything for your satisfaction. Your wish is indeed My wish only: it is certain that between us verily there is no difference. [54]

यन्मां माधवमूर्तिं त्वं पुरा प्रार्थितवानसि ।

तस्यैव परिपाकोऽयमवतारः कृतो मया ।। ५५ ।।

As you had previously prayed to Me when I was in the Form of Madhava, only as a result of that I have taken this incarnation. [55]

एवं मामत्र दृष्ट्वा त्वभ्यर्च्य प्राणान्संत्यज्य मुच्यते ।

क्रमात्सर्वे त्वया सार्धं भूयः सायुज्यमेव च ।। ५६।।

Seeing Me here and worshipping Me, on giving up life one is liberated; in course of time all, together with you, will also further on attain union with Me. [56]

यद्वाचाभिलपन्मर्त्यो मामत्र हि निषेवते ।

अवश्यं तदवाप्नोति संगत्या चात्र भूपतेः ।। ५७।।

व्रजेदानीं सत्यलोकं त्रिदिवं यान्तु देवताः ।

तवायुः पूर्तिपर्यन्तमहमत्र स्थितो ध्रुवम् ।।५८।।

Expressing whatever through words a man verily worships Me here, that he surely gets because of the association of the King here. You now proceed to Satyaloka; let the gods go to heaven. Till the completion of your life-span I shall surely stay here". [57-58]

ततस्ते हर्षिताः सर्वे ब्रह्मर्षिसुरसत्तमाः ।

प्रणम्य शिरसा देवं जग्मुस्ते निलयं स्वकम् ।।५९।।

Thereupon, all of them, those most excellent Brahmic Sages and gods, were very happy; bowing down their heads to the Lord they went to their own residence. [59]

देवोऽपि च जगन्नाथः प्रतिमारूपधृक्तदा ।

तूष्णीं तिष्ठति सर्वेषां हर्षमापादयन्नृणाम् ।। ६० ।।

And the Lord of the worlds, Lord Jagannatha, who had taken the Form of an Image at that time, remained silently bringing joy to all human beings. [60]

इन्द्रद्युम्नोऽपि धर्मात्मा विष्णुभक्तो दृढव्रतः ।

अनुव्रजन्पद्मयोनिं तेनादिष्टो न्यवर्तत ।।६१।।

Indradyumna, too, who was righteous, was a devotee of Lord Visnu and was firm in his observances, followed the Lotus-born Lord (Brahma), but as advised by Him, stayed back. [61]

यात्राः सर्वा भगवता आज्ञप्ताः साधु कारय ।

अस्मिंस्तुष्टे जगन्नाथे सन्तुष्टं वै चराचरम् ।।६२।।

इत्याज्ञां पद्मयोनेस्तु मूर्ध्याधाय क्षितीश्वरः ।

। नारदेन सह श्रीमान्निधिना च समृद्धिमत् ।

ज्येष्ठस्नानादिकं सर्वमुत्सवं निरवर्तयत् ।।६३।।

"Get done excellently all the festivals which have been commanded by the Lord. When this Lord Jagannatha is pleased, all the moving and the non-moving beings will indeed be well satisfied"- this was the command of the Lotus-born Lord (Brahma). The King received it with bowed head, and being prosperous, along with Narada he performed all the festivals like the Bath in Jyestha month, etc. in a grand manner through Nidhi (Padmanidhi). [62-63]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे दारुब्रह्मणः सकाशादिन्द्रद्युम्नस्य वरलाभो नामैकोनत्रिंशोऽध्यायः ।। २९।।

Thus ends the Twenty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Indradyumna's Getting Boons from the Lord as Brahman in Wooden Form".

त्रिंशोऽध्यायः

Thirtieth Chapter

Glory of the Five Holy Spots

।। मुनय ऊचुः ।।

चकार केन विधिना जन्मस्नानं श्रियः पतेः ।

अन्यानप्युत्सवान्सर्वान्विधिवद्ब्रूहि नो मुने ।।१।।

The Sages asked: O Sage, by what procedure did he perform the Bath on the Birthday of the Lord of Goddess Laksmi, as also all the other festivals? Tell us that properly. [1]

नारदेन पुरा प्रोक्तं सर्वं ते मुनिसत्तम ।

स हि वेद तमःपारे ब्रह्म ब्रह्मसुतो मुनिः ।।२।।

Formerly, O most excellent Sage, all that was told to Thee by Narada. That Sage who is the son of Lord Brahma, verily knows Brahman which is beyond darkness. [2]

तत्सर्वं ब्रूहि तत्त्वेन मुने कौतूहलं हि नः ।

अहो भाग्यं नरपतेरिन्द्रद्युम्नस्य भो मुने ।।३॥

O Sage, tell us all that accurately: we have indeed curiosity. Ah! what a good fortune of King Indradyumna, O Sage ! [3]

तस्य तावति कर्मान्ते अत्यद्भुतमिदं महत् ।

न श्रुता हि न दृष्टा हि प्रतिमा दारुनिर्मिता ।।४।।

सजीवतनुवत्साक्षाद्वरं दद्यान्मनुष्यवत् ।

स्मारं स्मारं भगवतश्चरितं पापनाशनम् ।।५।।

चरितं तस्य नृपतेर्दुर्लभं मर्त्यवासिनाम् ।

न सन्तोषोऽस्ति भगवञ्छृण्वतां नो महामुने ।।६।।

At the conclusion of such great deed of his, this important and extremely wonderful thing had taken place. Never was it heard of, nor seen before that an image made of wood should directly grant boon like one endowed with a living body, as a human being. Remembering the story of the Lord which brings about destruction of sins, and the deeds of that King which are also beyond the reach of the inhabitants of the earth, O Holy one, there is no satisfaction yet for us who are hearing this, O Great Sage. [4-6]

तद्वदानुक्रमेणास्मान्यात्राः सर्वाघनाशनाः ।

यासां संदर्शनाद्वासो वैकुण्ठ इति निश्चितम् ।।७।।

यात्रामाहात्म्यवक्तासौ यत्साक्षान्मधुसूदनः ।

तन्नो वद महाभाग जगतां हितकाम्यया ॥८॥

Hence tell us in due order about the festivals which destroy all sins. By witnessing them there will be dwelling in Vaikuntha (the Abode of Lord Visnu) - this is the decisive conclusion. Since this Lord Visnu Himself has spoken about the glory of the festivals, tell us about that with a view to the welfare of the worlds, O highly distinguished one. [7-8]

।। जैमिनिरुवाच ।।

ज्येष्ठस्नानं प्रवक्ष्यामि शृणुध्वं मुनयोऽधुना । ९.१।

Jaimini said: I shall tell about the Jyestha Bath: listen now, O Sages. [9.1]

ज्येष्ठशुक्लदशम्यां तु व्रतं संकल्प्य वाग्यतः ।। ९.२।।

प्रातरुत्थाय कुर्वीत पंचतीर्थं विधानतः । १०.१ ।

Having taken the resolve for the holy act, on the tenth day of the bright half of Jyestha month, one should get up early in the morning and with complete control of speech, undertake visit to the five holy spots (Pancatirtha) in accordance with rule. [9.2-10.1]

मार्कण्डेयावटं गत्वा चाचम्य प्रयतः पुमान् ।। १०.२।।

प्रार्थयेच्छंकरं नत्वा कृताञ्जलिपुटोऽग्रतः ।।११।।

Going to Markandeyavata (Markandeya Tank), with self- control the man should have purificatory sipping of water and, bowing to Lord Siva, with palms joined reverentially in front, should pray : [10.2-11]

अतितीक्ष्ण महाकाय कल्पान्तदहनोपम ।

भैरवाय नमस्तुभ्यमनुज्ञां दातुमर्हसि ।।१२।।

“O Lord who art very fiery (in temper), O Lord with a colossal body, O Lord who art like the Fire of Dissolution at the end of the Kalpa', salutations unto Thee, O Lord Bhairava ! Be gracious to grant permission". [12]

ततः प्रविश्य तीर्थं तु वैदिकैः पञ्चवारुणैः ।

अघमर्षणसूक्तेन त्रिरावृत्तेन वा द्विजाः ।

स्नात्वा यथावत्स्नायीत मन्त्रेणानेन चान्ततः ।। १३।।

नमः शिवाय शान्ताय सर्वपापहराय च ।

स्नानं करोमि देवेश मम नश्यतु पातकम् ।।१४।।

Then he should enter the holy bathing place, and after taking bath appropriately with chanting of the Vedic

1. World-cycle or the time measuring duration of the world

Pancavaruna mantras or the Aghamarsana sukta repeated thrice, O Sages, at the end he should bathe with this mantra: "Salutations to Lord Siva who is Gentle, and is the Destroyer of all sins. I am bathing, O Lord of the gods, may my sins be destroyed ! [13-14]

संसारसागरे मग्नं पापग्रस्तमचेतनम् ।

त्राहि मां भगनेत्रघ्न त्रिपुरारे नमोऽस्तु ते ।। १५ ।।

O Destroyer of Bhaga's[2] eyes, save me who am immersed in the ocean of worldly existence, afflicted by sins, and devoid of understanding; O Enemy of the Triple City of demons, salutations be unto Thee”. [15]

एवं स्नात्वा बहिर्गत्वा धौतवासाः सपुण्ड्रकः ।

देवानृषीन्पितॄंश्चैव तर्पयित्वा यथाविधि ।। १६ ।।

प्रविश्य शङ्करागारं स्पृष्ट्वा वृषणयोर्वृषम् ।

मन्त्रेणानेन भो विप्राः सर्वक्रतुफलं लभेत् ।।१७।।

Thus having bathed, he should come out, put on washed clothes, and having the pundraka[3] mark on the forehead, he should offer libations to the gods, sages, and forefathers in accordance with procedure. Then he should enter the temple of Lord Siva, O Sages, and by touching the Bull at the testicles reciting this mantra, he will get the merit of all sacrifices: [16-17]

धर्मश्चतुष्पाद्यज्ञस्त्वं स्वर्णशृङ्गस्त्रयीवपुः ।

गोपते बाहरूपस्त्वं शूलिनं त्वां नमाम्यहम् ।।१८।।

2. A god whose eyes were destroyed by Lord Siva during Daksa's sacrifice

3. A mark made on the forehead with ashes or coloured substances by devotees of Lord Visnu

“Thou art the four-footed Dharma4', the sacrifice, Thou hast golden horns and hast the three Vedas as Thy body, O Bull! Thou art in the form of the vehicle of Lord Siva; I bow to Thee who art the Lord bearing the Trident (Siva) Himself". [18]

अघोरमन्त्रेण ततः पूजयेद्वृषवाहनम् ।

पञ्चब्रह्मभिर्ऋग्भिस्तु संस्पृशेल्लिंगमुत्तमम् ।।१९।।

Thereafter with the Aghora mantra he should worship Lord Siva, and with chanting of the Panca Brahma mantras of Rgveda, properly touch the excellent Linga. [19]

अङ्गष्ठेन स्पृशेल्लिंगं मुष्टिना शक्तिमेव च ।

पूजयित्वा तु विधिवत्स्तुत्वा देवं पुरद्विषम् ।।२०।।

दशानामश्वमेधानां फलं प्राप्नोत्यनुत्तमम् । २१.१ ।

He should touch the Linga with the thumb and the Sakti only with the fist. Worshipping duly and praying to Lord Siva the Enemy of the Triple City of demons, he gets the incomparably excellent merit of ten horse-sacrifices. [20-21.1]

मार्कण्डेयावटे स्नात्वा दृष्ट्वा देवं तु शङ्करम् ।।२१.२।।

फलं प्राप्नोत्यविकलं राजसूयाश्वमेधयोः ।

अन्ते शिवस्य सालोक्यं प्राप्य ज्ञानं ततो नरः ।।२२।।

क्रमाच्च लभते मुक्तिं जगन्नाथप्रसादतः । २३.१ ।

Bathing in Markandeya tank and seeing Lord Siva, he gets the entire merit of the Rajasüya and the horse sacrifices, and at the end attains to the realm of Lord Siva. There the man gets knowledge, and gradually attains Liberation by the grace of Lord Jagannatha. [21.2-23.1]

4. Righteousness

ततो मौनी व्रजेद्देवं नारायणमनामयम् ।।२३.२ ।।

तद्दक्षिणस्थितं विष्णुरूपं न्यग्रोधमुत्तमम् ।

दर्शनादपि पापानां पापसंहतिनाशनम् ।।२४।।

तं दृष्ट्वा प्रणमेद्दूराद्भावयन्पुरुषोत्तमम् । २५.१ ।

Thereafter he should silently proceed towards Lord Narayana who is free from all evils. Located to His south is the excellent Banyan tree which is the form of Lord Visnu; even just by seeing it, there is destruction of the multitude of the sins of sinners. Seeing it, he should prostrate himself from a distance, thinking of it as the Purusottama (Supreme Being) Himself. [23.2-25.1]

प्रदक्षिणं ततः कुर्यादिमं मन्त्रमुदीरयन् ।। २५.२।।

अमरस्त्वं सदा कल्प विष्णोरायतनं महत् ।

न्यग्रोध हर मे पापं विष्णुरूप नमोऽस्तु ते ।। २६ ।।

Then he should go round it uttering this mantra. "O Kalpa tree, Thou art for ever deathless, and art the great Abode of Lord Visnu. O Banyan, remove my sin; O Form of Lord Visnu, salutations be unto Thee. [25.2-26]

नमोऽस्त्वव्यक्तरूपाय महाप्रलयस्थायिने ।

एकाश्रयाय जगतां कल्पवृक्षाय ते नमः ।। २७ ।।

Salutations be to Thee whose real form is Unmanifest, and who remainest stable even during the great Cosmic Dissolution; salutations to Thee, the Wish-fulfilling Tree, who art the only one Support of the worlds". [27]

स्तुवञ्जपेत्तु तद्भक्त्या मूले तस्य जनार्दनम् ।

कोटिजन्मशतोद्भूतपापादेव विमुच्यते ।।२८।।

तच्छायाक्रमणेनापि निष्पापो जायते नरः ।२९.१।

Thus extolling, with devotion to it, near its root he should repeat the names of Lord Visnu; thereby he is indeed freed from the sins accrued in a hundred crore of births. A man becomes free from sin, even just by stepping into its shade. [28-29.1]

ततः सुपर्णं प्रणमेद्यानरूपं हरेः पुरः ।। २९.२ ।।

स्थितो भक्तिनतो विष्णोः कृताञ्जलिपुटो मुदा ।

छन्दोमय जगद्धामन्यानरूप त्रिवृद्वपुः ।। ३० ।।

यज्ञरूप जगद्व्यापिन्प्रीयमाणाय ते नमः ।

स्तुत्वेत्थं गरुडं पापान्मुच्यतेऽनेकजन्मजात् ।। ३१ ।।

Then, remaining in front of Lord Visnu and bent with devotion, he should bow down to Garuda who is in the form of Lord Visnu's vehicle, and with palms joined reverentially, pray with joy: "O Lord containing the sacred hymns, O Abode of the world, O Lord in the form of vehicle, O Lord having the three-fold stoma as Thy body, O Lord who hast sacrifice as Thy form, O Lord pervading the world! Salutations to Thee who art being pleased". Praying thus to Garuda, he is freed from the sin accrued from many lives. [29.2-31]

वाङ्मनःकर्मनियतो गच्छेद्देवं विचिन्तयन् ।

प्रविश्य देवतागारं कृत्वा तं त्रिः प्रदक्षिणम् ।।३२।।

पूजयेन्मन्त्रराजेन सूक्तेन पुरुषस्य वा ।

द्वादशाक्षरमन्त्रेण यत्र वा जायते रुचिः ।।३३॥

Then, with speech, mind and action controlled, he should thus proceed, thinking of the Lord. Having entered the Abode of the Lord and circumambulating Him three times, he should worship by the best mantra or by Purusa sūkta, or by the twelve syllabled mantra - for whichever he has got liking. [32-33]

पूजाधिकारिणः सर्वे ब्रह्मक्षत्रविशस्ततः ।

अन्येषां दर्शनं भक्त्या तयोर्नामानुकीर्तनात् ।।३४।।

Brahmins, Ksatriyas, Vaisyas - all of them are entitled to perform the worship; for those other than them only seeing the Deities with devotion is permissible, with chanting of the Names of the two Deities. [34]

पञ्चोपचारविधिना पूजयेत्परमेश्वरम् ।

कृताञ्जलिपुटो भूत्वा चेदं स्तोत्रमुदीरयेत् ||३५||

He should worship the Supreme Lord by the procedure in which five sacred services are offered, and with palms joined reverentially, utter this hymn: [35]

देवदेव जगन्नाथ संसारार्णवतारक ।

भक्तानुग्राहक सदा रक्ष मां पादयोर्नतम् ॥ ३६॥

“O Lord of gods, O Lord of the world Lord Jagannatha, O Lord who savest from the ocean of worldly existence, O Lord who art ever gracious to the devotees, protect me who have bowed to Thy Feet. [36]

जय कृष्ण जगन्नाथ जय सर्वाघनाशन ।

जयाशेषजगद्वन्द्यपादाम्भोज नमोऽस्तु ते ।। ३७।।

Victory to Thee, O Lord Krsna, O Lord of the world ! Victory to Thee, O Destroyer of all sins! Victory to Thee, O Lord whose lotus-like Feet are adored by all the worlds; salutations be unto Thee. [37]

5. Offering of sandal paste, flowers, incense, lamp and food

जय ब्रह्माण्डकोटीश वेदनिःश्वासवातक ।

अशेषजगदाधार परमात्मन्नमोऽस्तु ते ।। ३८||

Victory to Thee, O Lord of crores of universes, O Lord whose exhaled air are the Vedas ! O Support of all the worlds, O Supreme Self, salutations be unto Thee. [38]

जय ब्रह्मेन्द्ररुद्रादिदेवौघप्रणतार्तिनुत् ।

जयाखिलजगद्धामन्नन्तर्यामिन्नमोऽस्तु ते ।। ३९ ।।

Victory to Thee, O Remover of the sorrow of the host of the gods beginning from Brahma, Indra and Siva who bow to Thee! Victory to Thee,

O Resting place of the entire world ! O Inner Controller, salutations be unto Thee. [39]

जय निर्व्याजकरुणापाथोधे दीनवत्सल ।

दीनानाथैकशरण विश्वसाक्षिन्नमोऽस्तु ते ।।४०।।

Victory to Thee, O Ocean of deceitless compassion, O Lord who art kind to the destitute ! O Sole Refuge of the miserable and the helpless ones, O Witness of the universe, salutations be unto Thee. [40]

संसारसिन्धुसलिले मोहावर्ते सुदुस्तरे ।

षड्ऊर्मिकुलदुष्पारे कुकर्मग्राहदारुणे ।।४१।।

निराश्रये निरालम्बे निःसारे दुःखफेनिले ।

तव मायागुणैर्बद्धमवशं पतितं ततः ।।४२।।

मां समुद्धर देवेश कृपापाङ्गविलोकनैः ।

तत्र मग्नं सुरश्रेष्ठ सुप्रसादप्रकाशक ।।४३।।

I am bound by the qualities of Thy Illusion, and have helplessly fallen into the waters of the ocean of worldly existence which has whirlpools of delusion, which is

6. Sattva, rajas and tamas

प्रपन्नदीनत्राणाय स्फुटनेत्रसरोरुह ।

त्वमेवेश पराशेषकलुषक्षालनप्रभुः ।।५२।।

O Lord whose lotus-like eyes are open for saving the destitute ones who have taken refuge! O Lord, Thou alone art able to wash away all sins completely. [52]

प्रपन्नकरुणासिंधो दीनबन्धो नमोऽस्तु ते ।

चराचरा फणाग्रेण धृता येन वसुन्धरा ।।५३॥

मामुद्धरास्माद्दुष्पाराद्भवाम्भोधेरपारतः । ५४.१ ।

O Ocean of mercy for those who have taken refuge, O Friend of the destitute, salutations be unto Thee. The earth with the moving and the non-moving things is supported by Thee on top of Thy hood; save me from

this shoreless ocean of worldly existence which is difficult to go across. [53-54.1]

परापराणां परम परमेश नमोऽस्तु ते ।।५४.२।।

O Lord who art higher than both the remote and the proximate, O Supreme Lord, salutations be unto Thee". [54.2]

स्तुत्वैवं नागराजानं बलं मुसलधारिणम् ।

पूजयेज्जगतामादिकारणं भद्रलोचनाम् ।।५५।।

Thus having prayed to the King of the Serpents Lord Balabhadra who holds the club, he should worship the Gentle-eyed Goddess who is the Primal Cause of the worlds. [55]

स्तुत्वा जयां तां भो विप्राः प्रणिपत्य प्रसादयेत् ।

जय देवि महादेवि प्रसीद भवतारिणि ।।५६।।

त्वत्पादपद्ममासाद्य न चिन्तास्ति जगत्पते ।

यतस्ते चरणांभोजं चतुर्वर्गैकसाधनम् ।।४७।।

दर्शनात्सर्वलोकानां सर्ववांछाफलप्रदम् । ४८.१ ।

O Lord of the world, having reached Thy lotus-like Feet, worry does not remain any more, since Thy lotus-like Feet are the sole means of attaining the four objects of life, and just by merely being seen, they grant fulfilment of all desires of all people". [47-48.1]

ततः सीरध्वजं शेषमन्त्रेण परिपूजयेत् ।।४८.२।।

द्वादशाक्षरमन्त्रेण नाम्ना वा प्रणवादिना ।

एकाग्रमानसो भूत्वा प्रणिपत्य प्रसादयेत् ।।४९।।

Thereafter he should excellently worship Lord Balabhadra whose ensign is the plough, by the Sesa mantra or by the twelve-syllabled mantra, or by the name such as Om, etc. Being of one-pointed mind and prostrating himself, he should propitiate Him: [48.2-49]

जय राम सदाराम सच्चिदानन्दविग्रह ।

अविद्यापङ्करहित निर्मलाकृतये नमः ||५०||

“Victory to Thee, O Lord Balarama, O Lord who art ever Bliss, O Embodiment of Existence-Consciousness-Bliss Absolute, O Lord who art devoid of the mire of ignorance! Salutations to Thee who hast the pure Form ! [50]

जयाखिलजगद्भारधारणश्रमवर्जित ।

तापत्रयविकर्षाय हलं कलयसे सदा ।।५१॥

Victory to Thee, O Lord who holdest the burden of the entire world, yet art free from the fatigue of holding! Thou ever wieldest the plough for destruction of the three afflictions8'. [51]

8. See note 12, Chapter 1

प्रपन्नदीनत्राणाय स्फुटनेत्रसरोरुह ।

त्वमेवेश पराशेषकलुषक्षालनप्रभुः ।।५२।।

O Lord whose lotus-like eyes are open for saving the destitute ones who have taken refuge! O Lord, Thou alone art able to wash away all sins completely. [52]

प्रपन्नकरुणासिंधो दीनबन्धो नमोऽस्तु ते ।

चराचरा फणाग्रेण धृता येन वसुन्धरा ।।५३॥

मामुद्धरास्माद्दुष्पाराद्भवाम्भोधेरपारतः । ५४.१ ।

O Ocean of mercy for those who have taken refuge, O Friend of the destitute, salutations be unto Thee. The earth with the moving and the non-moving things is supported by Thee on top of Thy hood; save me from this shoreless ocean of worldly existence which is difficult to go across. [53-54.1]

परापराणां परम परमेश नमोऽस्तु ते ।।५४.२।।

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स्तुत्वैवं नागराजानं बलं मुसलधारिणम् ।

पूजयेज्जगतामादिकारणं भद्रलोचनाम् ।।५५।।

Thus having prayed to the King of the Serpents Lord Balabhadra who holds the club, he should worship the Gentle-eyed Goddess who is the Primal Cause of the worlds. [55]

स्तुत्वा जयां तां भो विप्राः प्रणिपत्य प्रसादयेत् ।

जय देवि महादेवि प्रसीद भवतारिणि ।।५६।।

Praying to that Goddess of Victory, O Sages, he should prostrate himself and propitiate Her: "Victory to Thee, O Goddess, O Great Goddess ! Be kind to me, O Saviour from the ocean of worldly existence ! [56]

सुखारणि श्रितवतां जय सन्तुष्टिकारिणि ।

कार्यं कार्यस्वरूपाणां कारणानां च कारणम् ।।५७।।

धारणां धार्यमाणानां त्वामादिं प्रणमाम्यहम् ।५८.१ ।

Victory to Thee, O Source of happiness for those who have taken refuge, O Bringer of satisfaction! Thou art the effect of all forms of actions, the Cause of all causes, the act of supporting in respect of those who are being supported, and Ancient; I bow down to Thee. [57-58.1]

वक्षःस्थलस्थितां विष्णोः शम्भोरर्धांगधारिणीम् ।।५८.२ ।।

पद्मयोनिमुखाब्जस्थां प्रणमामि जगत्प्रियाम् ॥५९.१ ।

I bow down to Thee who art seated in the chest-region of Lord Visnu, who art occupying half of the Body of Lord Siva, who art seated in the lotus-like face of Lord Brahma, and who art dear to the world. [58.2-59.1]

सृष्टिस्थितिविनाशादिकर्मणां परमात्मनः ।।५९.२ ।।

त्वमेका शक्तिरतुला त्वां विना सोऽपि नेश्वरः ।६०.१।

Thou art the sole incomparable Power of the Supreme Lord for the acts of Creation, Continuance, Destruction, etc.; without Thee even He will not be able to do this. [59.2-60.1]

त्वां सर्वलोकजननीं विष्णुमायां तपस्विनीम् ।।६०.२।।

सुभद्रां भद्ररूपां तां मूलभूतां नमाम्यहम् ।६१.१।

I salute Thee who art the Mother of all the worlds, the Illusion of Lord Visnu, who hast practised austerities, who art that Goddess Subhadra

with the gentle form, who hast become the Origin of everything". [60.2-61.1]

ततः सागरस्नानाय प्रार्थयेत्पुरुषोत्तमम् ।।६१.२।।

नमस्ते भगवन्विष्णो जगद्व्यापिंश्चराचर ।

निर्विघ्नं सिद्धिमायातु सिंधुस्नानं मम प्रभो ।।६२।।

After this, for taking bath in the Sea, he should pray to Purusottama (the Supreme Being): "Salutations unto Thee, O Lord Visnu, O Lord who pervadest the world, O Lord who art the moving and the non-moving things. May my Sea-bath be successful without any impediment, O Master ! [61.2-62]

नमस्ते जगतामीश शङ्खचक्रगदाधर ।

देहि देव ममानुज्ञां तव तीर्थनिषेवणे ।।६३।।

Salutations to Thee, O Lord of the world, O Lord who holdest the conch, discus and mace ! Give me permission, O Lord, to make use of Thy holy bathing place'. [63]

ततो मौनं व्रजेद्विष्णुं चिन्तयन्सरितां पतिम् ।

उग्रसेनं स्थितं मार्गे चानुज्ञाप्य समाहितः ।।६४।।

उग्रसेन महाबाहो बलवन्नुग्रविक्रम ।

लब्ध्वा वरं सुप्रसन्नात्समुद्रतटमास्थितः ।।६५।।

तीर्थराजकृतस्नानसुसंपूर्णफलप्रद ।

सिंधुस्नानं करिष्यामि ह्यनुज्ञां दातुमर्हसि ।।६६।।

Then he should silently proceed to the Lord of the Rivers (the Sea), thinking of Lord Visnu, and with a collected mind seeking thus permission of Ugrasena who is present on the way: "O Ugrasena who hast great arms, O powerful one with formidable strength, Thou art present on the shore of the Sea after receiving boon from the Lord who was very much pleased with Thee. O Lord who grantest the completely full merit of the bath taken in the Sea which is the best of holy bathing places! I shall have Sea-bath, pray, kindly give me permission". [64-66]

ततो गच्छेद्विजश्रेष्ठाः स्वर्गद्वारं ततः परम् ।

येन देवाः समायान्ति क्षेत्रेऽस्मिन्पुरुषोत्तमे ।।६७।।

भूस्वर्गे जगदीशस्य दर्शनाय दिने दिने ।६८.१ ।

Then, O most excellent Sages, he should proceed further to Svargadvara (Door to heaven), by which the gods come together day after day for seeing the Lord of the world in this sacred place Purusottama which is verily heaven on the earth. [67-68.1]

स्वर्गावतारमार्गेण तत्रस्थौ वां नमाम्यहम् ।।६८.२।।

He should pray to the gatekeepers: "I salute Thee both who art present on the way of descent from heaven. [68.2]

मामप्यूर्ध्वं नयेतां वै साक्षिणौ कर्मणां सताम् ।

सागराम्भः समुत्पन्नौ श्रेष्ठौ सर्वगुणान्वितौ ।।६९।।

मध्येन युवयोर्यामि स्वर्गद्वारमपावृतम् ।७०.१।

Take me also higher up: Thou both art verily the witnesses of the good deeds. Thou both art born from the water of the ocean, art excellent and the possessors of all virtues: I am going between Thee both to the door to heaven which is kept open". [69-70.1]

प्रार्थयित्वा ततो गच्छेत्तीर्थराजस्य संनिधिम् ।।७०.२।।

यं दृष्ट्वा दूरतः पापान्मुच्यते महतो ध्रुवम् ।७१.१।

Having prayed, he should then go near the Sea, by seeing which even from a distance, one is surely freed from great sin. [70.2-71.1]

प्रक्षालितकरांघ्रिक आचान्तः शुचिविष्टरे ।।७१.२।।

आसीनः प्राङ्मुखो भूत्वा लिखेन्मण्डलमग्रतः ।

चतुरस्रं चतुर्द्वारं चतुःस्वस्तिककोणकम् ।।७२।।

Having washed his hands and feet, and after purificatory sipping of water, he should sit on a clean seat of sacred kusa grass, facing the east. In front of him, he should draw a sacred diagram with four corners, four gates and four svastikas' in the corners. [71.2-72]

तन्मध्ये विलिखेत्पद्ममष्टपत्रं सुशोभनम् ।

ततोऽष्टाक्षरमन्त्रं तु करयोश्च तनौ न्यसेत् ।।७३।।

Within that he should draw a very beautiful lotus with eight petals. He should then do the sacred placing of the eight-syllabled mantra on his two hands and on the body. [73]

षड्भिर्वर्णैः षडङ्गानां न्यासः प्रोक्तो मनीषिभिः ।

शेषौ कुक्षौ च पृष्ठे च न्यस्तव्यौ च ततः पुनः ।।७४।।

पादयोर्जङ्घयोरूर्वोः स्फिचोश्च पार्श्वयोः पुनः ।

नाभौ पृष्ठे बाहुयुग्मे हृदि कण्ठे च कक्षयोः ।।७५।।

ओष्ठयोः कर्णयोरक्ष्णोर्गण्डयोर्नासयोस्तथा ।

भ्रुवोर्ललाटे शिरसि मन्त्रवर्णान्यथाक्रमम् ।।७६।।

विन्यस्य व्यापकं सर्वैर्न्यासं कुर्यात्समाहितः ।७७.१ ।

Wise men have advised the sacred placement of six letters of the mantra on the six limbs; the remaining two should be placed on the abdomen and the back. Thereafter again he should place the letters of the mantra successively on the two feet, the two shanks, the two thighs, the two hips, the two sides, then on navel, back, the two arms, heart, throat, the two arm-pits, the

9. A mystical mark of auspiciousness

two lips, the two ears, the two eyes, the two cheeks, the two nostrils, the two eye-brows, the forehead and the head. Then he should do the comprehensive placement with all of them together, with a collected mind. [74-77.1]

प्राणायामत्रयं कुर्यान्मूलेन पञ्चविंशतिम् ।।७७.२।।

बध्नीयात्कवचं दिव्यं सर्वपापापनोदनम् ।

पूर्वे मां पातु गोविन्दो वारिजाक्षस्तु दक्षिणे ।।७८।।

With the basic mantra he should do the triple pranayama twenty-five times, and fix the divine mystical “armour” which drives away all sins: "May Lord Govinda protect me in the east, and Varijaksa (the Lord with lotus-like eyes) in the south ! [77.2-78]

प्रद्युम्नः पश्चिमे पातु हृषीकेशस्तथोत्तरे ।

आग्नेय्यां नरसिंहस्तु नैर्ऋत्यां मधुसूदनः ।।७९।।

May Pradyumna protect me in the west, and Hrsikesa (Lord of the senses) in the north, Narasimha (Man-lion) in the south-east, and Madhusudana (killer of demon Madhu) in the south-west! [79]

वायव्यां श्रीधरः पातु ऐशान्यां च गदाधरः ।

ऊर्ध्वं त्रिविक्रमः पातु अधो वाराहरूपधृक् ॥८०॥

May Sridhara (Supporter of Goddess Laksmi) protect in the north-west and Gadadhara (Holder of the mace) in the north-east ! May Trivikrama (Lord who had taken three steps) protect above and Varaharupadhrk (Lord who taken form of the Divine Boar) below ! [80]

सर्वत्र पातु मां देवः शङ्खचक्रगदाधरः ।

नारायणो मनः पातु चैतन्यं गरुडध्वजः ।। ८१ ।।

May the Lord who holds the conch, discus and mace protect me everywhere! May Lord Narayana protect the mind and Garudadhvaja (Lord whose ensign is Garuda) the consciousness ! [81]

पातु मे बुद्ध्यहङ्कारी त्रिगुणात्मा जनार्दनः ।

इन्द्रियाणि सदा पातु दैत्यवर्गनिकृन्तनः ।।८२ ।।

May Lord Janardana whose form are the three qualities[10] protect my intellect and ego! May the Lord who destroys the multitude of demons, protect the senses always!" [82]

एवं बद्ध्वा च कवचं निष्पापो जायते पुमान् ।८३.१।

Thus by fixing the mystical armour, the man becomes free from sins. [83.1]

षोडशैरुपचारैश्च मनसा कल्पितैर्नरः ।।८३.२।।

पुरुषोत्तमं पूजयित्वा यथावद्विधितो द्विजाः ।

आवाह्य मण्डले तस्मिन्देवदेवमनामयम् ।।८४।।

पूजयित्वा विधानेन यथाशक्त्युपबृंहितैः ।

आत्मानं तीर्थराजस्य देवदेवस्य चिन्तयन् ।। ८५ ।।

एवं बद्ध्वाजंलिपुटमिमं मन्त्रमुदीरयेत् ।८६.१ ।

O Sages, the man should worship Purusottama (the Supreme Being) appropriately according to procedure, by the sixteen sacred services

mentally imagined, invoking the Lord of gods who is free from all evil, in that sacred diagram. Propitiating in accordance with procedure, with offerings arranged to the utmost of his capacity, he should think of the Self of the Best of the holy Bathing places (Sea) who is the Lord of the gods. Thus, with palms joined reverentially he should utter this mantra : [83.2-86.1]

10. See note 6, above

सुदर्शन नमस्तेऽस्तु कोटिसूर्यसमप्रभ ।।८६.२।

अज्ञानतिमिरान्धस्य विष्णोर्मार्ग प्रदर्शय । ८७.१।

"O Sudarsana having a pleasing look, salutations be unto Thee who art resplendent like a crore of suns. Show me who am blind with the darkness of ignorance, the way to Lord Visnu". [86.2-87.1]

एवं सम्प्रार्थ्य भो विप्रास्तीर्थराजजलान्तिके ।।८७.२।।

जानुभ्यामवनिं गत्वा प्रणमेद्भक्तिभावितः ।

तीर्थराज नमस्तुभ्यं जलरूपाय विष्णवे ।। ८८ ।।

जीवनाय च जन्तूनां परनिर्वाणहेतवे ।।८९।।

Having entreated thus, O Sages, he should kneel down on the ground near the water of the Best of the Bathing places (Sea) and bow, with feeling of devotion thus: “o Best of the Holy Bathing Places! Salutations unto Thee who art Lord Visnu in the form of water, who art the life of creatures and the means for the highest Liberation. [87.2-89]

अग्निश्च ते योनिरिला च देहे रेतोधा विष्णोरमृतस्य नाभिः ।

उपैमि ते रूपमनन्यहेतुमानंदसंपन्नमनुप्रविश्य ।। ९० ।।

Fire is Thy source, as also the earth; in Thy body is the seed-giving navel of the Immortal Lord Visnu. By entering into Thee, I shall attain Thy form which has no other cause and is endowed with bliss”. [90]

इति मन्त्रं पठन्विप्राः प्रविशेज्जलमध्यतः ।

आवाहयेत्तीर्थराजं भावयञ्जगतां पतिम् ।।९१।।

जलाधीशं कृतस्नानफलदानेऽग्रतः स्थितम् ।

अघमर्षणसूक्तेन नारायणयुतेन च ।।९२।।

त्रिरावृत्तेन कुर्वीत पञ्चवारुणकेन च ।

सकृदावाहनादीनि षडङ्गान्यभिषेचने ।।९३।।

Uttering this mantra, O Sages, he should enter inside water. Thinking of the Lord of the worlds, he should invoke the Best of the Holy Bathing Places, the Lord of waters Varuna, as present in front for granting the merit of having taken bath, by the Aghamarsana sukta together with Narayana mantra repeated three times, and by the five Varuna sūktas. Invocation, etc., should be done only once while sprinkling water on the six chief parts of the body (two arms, two legs, head and waist). [91-93]

आवाहनं पुरा प्रोक्तं सन्निधानमथोच्यते ।

स्नातुरिष्टफलप्राप्तौ सान्निध्यपरिकल्पनम् ।।९४।।

Invocation has already been spoken about; now feeling the 'Presence' is being stated. For attainment of the desired rewards by the bather, the "Presence" is to be assumed. [94]

अन्तःशुद्ध्यर्थमाचामेत्पीत्वा तदभिमन्त्रितम् ।

बाह्यावयवशुद्ध्यर्थं मार्जयेत्कुशवारिणा ।। ९५ ।।

For internal purification he should do the sacred sipping, by sipping the water consecrated with mantra. For purity of the external limbs, he should cleanse them with the water sprinkled through the sacred kusa grass. [95]

अन्तर्बहिर्विशुद्ध्यर्थं मन्त्रपूतेन वारिणा ।

त्रीनञ्जलीन्मूर्ध्नि सिञ्चेत्सिन्धौ नान्तर्जले जपः ।।९६।।

For both internal and external purification he should sprinkle on head three times joined-palmfuls of water consecrated by mantra. In the Sea, japa (repetition of mantra or name of God) inside the water is not done. [96]

त्रिः स्नायात्स्वकृताघानि कोटिजन्मकृतानि च ।

प्लावितानि जले तस्मिन्भावयन्नघनाशनम् ।।९७।।

He should bathe thrice, thinking that the sins committed by him in crores of births have been washed away in that water, and by that his sins are destroyed. [97]

उत्थायाचम्य विधिवत्प्रार्थयेन्मन्त्रमुच्चरन् ।

त्वमग्निर्जगतां नाथ रेतोधाः कामदीपनः ।। ९८ ।।

प्रधानं सर्वभूतानां जीवानां प्रभुरव्यय ।

अमृतस्यारणिस्त्वं हि देवयोनिरपांपते ।। ९९ ।।

Rising, and duly doing purificatory sipping of water, he should pray, uttering the mantra : “Thou art Fire, O Lord of the worlds, the place of the Seminal fluid who kindlest love, the original source of all beings, the Master of all individual souls, O Immutable one! Thou art indeed the Source of nectar, the Origin of the gods, O Lord of waters. [98-99]

वृजिनं हर मे सर्वं तीर्थराज नमोस्तु ते ।

जन्मकोटिसहस्रेषु यत्पापं पूर्वमर्जितम् ।। १०० ।।

तदशेषं लयं यातु देहि मे ब्रह्म शाश्वतम् ।१०१.१।

Remove all my sins, O Chief of holy bathing places; salutations be unto Thee. Whatever sins have been acquired by me previously in thousands of crores of births, May all that be destroyed ! Grant me Brahman, the Eternal". [100-101.1]

स्नात्वापि च ततस्तीरमुत्तीर्याचम्य वाग्यतः ।।१०१.२।।

धारयेद्वाससी शुक्ले पुंड्रकानुज्वलाकृतीन् ।

शङ्खचक्रगदापद्मतिलकानि च भक्तितः ।। १०२ ।।

And after bathing, coming over therefrom to the shore, he should do purificatory sipping of water. With speech restrained, he should put on a pair of white clothes, and with devotion have the bright Pundraka marks on the forehead and the marks of conch, discus, mace and lotus on the body. [101.2-102]

देवान्पितॄन्यथान्यायं चिन्तयन्भगवद्धिया ।

तर्पयेद्विधिवद्विप्राः सम्यगव्यग्रमानसः ।।१०३।।

Thinking of gods and the forefathers appropriately as God Himself, O Sages, he should properly offer libations to them in accordance with procedure, with a calm mind. [103]

ततः पूर्ववदालिख्य मण्डलं चोत्तरामुखः ।

पूजयेन्मूलमन्त्रेण मन्त्रैरेभिश्च भक्तितः ।।१०४।।

नारायणं चतुर्बाहुं शङ्खचक्रगदाधरम् ।

धरारमाभ्यां सहितं केवलं वा द्विजोत्तमाः । १०५.१।

Then, drawing as before a sacred diagram, O most excellent Sages, with face to the north, by the basic mantra as also by these following mantras, with devotion he should worship Lord Narayana having four arms, holding the conch, discus and mace, together with Goddesses Earth and Laksmi, or alone. [104-105.1]

ध्यात्वान्तर्यागसन्तुष्टं बहिरावाहयेत्ततः ।। १०५.२।।

After meditating, he should then externally invoke the Lord who would have been well pleased with the internal sacrifice: [105.2]

आगच्छ परमानन्द जगद्व्यापिञ्जगन्मय ।

अनुग्रहाय देवेश मण्डले सन्निधिं कुरु ।।१०६।।

“Come, O Lord who art Supreme Bliss, O Lord pervading the world, O Lord who art one with the world; for bestowing favour, O Lord of gods, pray, be present in the sacred diagram. [106]

चराचरमिदं सर्वं जगदत्र प्रतिष्ठितम् ।

तदन्तःस्थस्त्वमेवेश चासनं कल्पयामि ते ।। १०७ ।।

This whole world with the moving and the non-moving things is located here, and Thou alone art present inside it, O Lord: I spread the seat for Thee. [107]

यस्य पादाम्बुजे धौते धर्मेण ब्रह्मरूपिणा ।

पुनाति तद्भुवा गंगा जगत्पाद्यं ददाम्यहम् ।। १०८ ।।

Thy lotus - like Feet are washed by Dharma (Righteous- ness) in the form of Lord Brahma, and having originated therefrom, the river Ganga sanctifies the world: to Thee I offer water for washing Thy Feet. [108]

अनर्घ्यरत्नघटितचूडामणिकरोत्करैः ।

ब्रह्मादयः पादपद्मं चिन्तयन्ति दिने दिने ।

अनर्घ्याय जगद्धात्रे ह्यर्घ्यमेतद्ददाम्यहम् ।। १०९।।

Lord Brahma and others contemplate on the lotus-like Feet of the Lord day after day with the mass of the rays of their crest-jewels studded with priceless gems; to that Lord who is Invaluable and is the Abode of the world, I offer this water verily as a mark of reverence. [109]

आचान्तस्तीर्थराजो वै येनागस्त्यस्वरूपिणा ।

तस्मै सुवासितं वारि ददाम्याचमनीयकम् ।।११० ।।

To the Lord by whom in the form of Sage Agastya, the Ocean which is the Chief of the holy bathing places was indeed sipped away, I offer this nicely fragrant water for sipping. [110]

यः प्राप्य मधुसम्पर्कं चकर्ष जलरूपिणम् ।

अशेषाघविकर्षाय मधुपर्कं ददाम्यहम् ।।१११।।

The Lord had established contact with demon Madhu who was in the form of water, and had dragged him away; to that Lord I offer this sacred mixture of honey, milk, curd and ghee for removal of all my sins. [111]

यः क्रोडरूपमास्थाय प्रलयार्णवविप्लुताम् ।

उज्जहार धरामेतां स्नपयामि तमंभसा ।।११२।।

Having taken the form of the Divine Boar, the Lord had lifted up this earth which was immersed in the waters of Cosmic Dissolution; I bathe Him with water. [112]

ब्रह्माण्डकोटयो यस्य विश्वरूपस्य संवृतिः ।

आच्छादनाय सर्वेषां प्रददे वाससी शुभे ।।११३।।

The crores of universes are the covering for the Lord who has the Cosmic Form; for the purpose of covering all, I offer to Him the pair of auspicious clothes. [113]

विना येनानुष्ठितोऽपि यज्ञः स्यादकृतो ध्रुवः ।

तस्मै यज्ञेश्वरायेदमुपवीतं प्रकल्पये ।। ११४ ।

Without the Lord the sacrifice surely becomes incomplete, even if performed well; for Him who is the Lord of the sacrifice, I place this sacred thread. [114]

यदङ्गसङ्गमासाद्य शोभन्ते भूषणानि वै ।

विश्वालङ्कृतये तस्मै भूषणानि प्रकल्पये ।।११५।।

By coming in contact with His Body indeed all the ornaments shine; unto the Lord who is the Ornament of the universe, I fix these ornaments. [115]

यदङ्गसंस्पर्शिमरुत्सङ्गान्मलयजा द्रुमाः ।

सुगन्धरससम्पन्नास्तस्मै गन्धानुलेपनम् ।।११६।।

By association with the wind which touches the Body of the Lord, the sandal trees have become endowed with fragrant essence; for Him is this unguent of sandal paste. [116]

यस्य सञ्चिन्तनादेव सौमनस्यं हतांहसाम् ।

तस्मै सुमनसां मालां सुगन्धां परिकल्पये ।।११७।।

Only by the Lord's contemplation men become free from sins and there is cheerfulness in them; for Him I place this fragrant garland of flowers. [117]

यं चित्ते स्थिरमादाय भवाग्निपरिधूपनम् ।

जहाति तस्मै प्रददे सुगंधं धूपमुत्तमम् ।।११८।।

By keeping the Lord steadily in the mind, one gets rid of the heat of the fire of worldly existence; to Him I offer the excellent nicely fragrant incense. [118]

स्वतेजसाखिलमिदं दीपितं यस्य भासतः ।

तस्मै दीपप्रदीप्ताय दीपमेतं ददाम्यहम् ।।११९।।

By the Lord's own brilliance and by His light this world is lighted; to Him who shines by light, I offer this lamp. [119]

चराचरं जगत्सर्वमत्ति यो यश्च भावयेत् ।

अन्नेन च पुनः पुष्टौ तस्मा अन्नं निवेदये ।। १२० ।।

To the Lord who eats up all this world with the moving and the non-moving things, and who again fosters it with food for the sake of nourishment, I offer this food. [120]

यदीयमुखरागेण सहजावासितेन च ।

मोहिताः सुरसुन्दर्यस्तस्मै ताम्बूलमुत्तमम् ।।१२१ ।।

By the red colour of the Lord's mouth which is also naturally perfumed, the celestial damsels are infatuated; for Him is this excellent betel. [121]

प्रदक्षिणप्रक्रमणाद्ध्रुवांगणविवर्तनम् ।

हन्ति यः करुणाम्भोधिस्तं नमामि जगद्गुरुम् ।।१२२।।

By virtue of the act of circumambulating the Lord who is the Ocean of compassion, He puts an end to the devotee's wandering about in the field of worldly existence; to Him who is the Master of the world, I salute". [122]

मन्त्रास्तु कथिता ह्येत उपचारैः पृथक्पृथक् ।

आवाह्य चिन्तयेद्देवं बहिःसंस्थितमात्मनः ।।१२३।।

रत्नसिंहासनं दत्त्वा तत्रासीनं विचिन्तयेत् । १२४.१।

These are verily the mantras, as have been stated. Invoking separately by the sacred services offered one by one, he should think of the Lord as present outside himself; and offering the gem-throne, he should contemplate on Him as seated on that. [123-124.1] [851]

पादपद्मद्वये दद्यात्पाद्यं श्यामाकपङ्कजैः ।। १२४.२।।

दूर्वापराजिताभ्यां च संस्कृतं मूलमन्त्रणात् । १२५.१ ।

At the two lotus-like Feet of the Lord he should offer water for washing sanctified with the basic mantra, along with millet, lotus, Dūrva[11] and aparajita[12] [124.2-125.1]

11. Bent grass, Panicum Dactylon

12. The plant Clitoria Ternatea

सौवर्णे राजते वापि ताम्रे वा शङ्ख एव वा ।। १२५.२।।

अर्घ्यं संस्कृत्य विधिवद्वारिचन्दनपुष्पकैः ।

यवदूर्वाकुशाग्रैश्च फलसिद्धार्थकैस्तिलैः ।। १२६॥

दूर्वाकुशाग्रैर्देवस्य मूर्ध्नि सिञ्चेत्तदग्रतः । १२७.१।

Water to be offered as a mark of reverence should be kept in a container made of gold, silver or copper, or in a conch, and sanctified in accordance with due procedure, with water, sandal, flowers, millet, tips of dūrva and kusa grass, fruits, white mustard and sesame. On the head of the Lord, in

front, it should be sprinkled with the help of the tips of dūrva and kusa grass. [125.2-127.1]

सावशेषं क्षिपेद्भूमावेषोऽर्घ्यविधिरीरितः ।।१२७.२।।

The remnant should be put on the earth. This is the procedure, as stated, about the water to be offered as a mark of reverence. [127.2]

जातीफलैर्वा कङ्कोलैर्लवंगैः संस्कृतं जलम् ।

दद्यादाचमनार्थं तु मधुपर्कं ततो ददेत् ।। १२८ ।।

For sipping, he should offer water sanctified with nutmeg, kankola[13] and clove, and thereafter he should offer the sacred mixture of honey, milk, curd and clarified butter. [128]

मधुसर्पिर्युतं गव्यं दधि कांस्ये हि निर्मले ।

पात्रे स्थितं च पिहितं पात्रेणान्येन तादृशा ।

सुसंस्कृतं फलयुतं स्नपने जलमुच्यते ।।१२९।।

The mixture of honey, clarified butter, cow's milk and curd should be kept in a clean bronze vessel and covered. Water taken in another similar vessel, well

13. The plant cubeb

sanctified and together with fruit, is said to be the water fit for bathing the Lord. [129]

पट्टकौशेयकार्पासनिर्मिते वाससी शुभे ।

यथाशक्ति प्रदेये च वित्तशाठ्यं न कारयेत् ।। १३० ।।

A pair of beautiful coloured clothes made of silk and cotton should be offered according to one's capacity, and one should not show any miserliness in this regard. [130]

हारकेयूरमुकुटग्रैवेयादिकभूषणम् ।

यथाशक्ति यथास्थानं देवस्यांगे निवेशयेत् ।।१३१।।

As per his capacity he should fix ornaments like chain, bracelet, crown, necklace, etc. at the appropriate places on the Body of the Lord. [131]

उपवीतं हरेर्दद्यात्पट्टसूत्रविनिर्मितम् ।

कार्पासमथवा विप्रा गंधचंदनसंस्कृतम् ।।१३२।।

चंद्रचंदनकस्तूरीकुंकुमैरनुलेपनम् ।।१३३।।

O Sages, he should offer for Lord Visnu sacred thread made of silken thread or of cotton, and sanctified with fragrant sandal paste. He should also offer unguent of camphor, sandal, musk, and saffron. [132-133]

तुलसीदलमालां च जातीपङ्कजचम्पकैः ।

अशोकसुरपुन्नागनागकेसरकेसरैः ।।१३४।।

अन्यैः सुगन्धैः कुसुमैर्मालां माल्यमथापि वा ।

मुक्तकानि च पुष्पाणि दद्याद्देवस्य मूर्धनि ।। १३५।।

A garland of basil leaves, and a garland of the flowers of jati (jasmine), lotus, campak, asoka (saraca indica), Surapunnaga (Elaeocarpus Ganitrus), Nagakesara (mesua roxburghii), kesara (mimusops elengi), and other nicely fragrant flowers, or a wreath should be offered; and also, loose flowers should be offered on the Lord's head. [134-135]

माला सा प्रपदीना तु माल्यं कण्ठोरुसंमितम् ।

गर्भकं केशमध्ये तु मूर्ध्नि पुष्पाञ्जलिं क्षिपेत् ।।१३६।।

The garland should be up to the forepart of the feet, the wreath should extend from neck to thigh, a chaplet of flowers should be in the midst of hair of the head, and he should put the palmful of flowers on the Lord's head. [136]

सगुग्गुल्वगुरूशीरसिताज्यमधुचन्दनैः ।

धूपं दद्यात्सुगन्धाढ्यं दीपं गोसर्पिषा शुभम् ।

कर्पूरगर्भया वर्त्या तिलतैलेन वा ददेत् ।। १३७।।

He should offer incense rich with excellent fragrance using bdellium, aloe, root of andropogon muricatus, sugar, clarified butter, honey and sandal. Lamp with a wick placed inside camphor, and bright with the use of cow's ghee or of sesame oil, should be offered. [137]

अखण्डितसमुद्धौतं शालितण्डुलनिर्मितम् ।

सुपक्वमन्नं सुरभिसर्पिषा च सुवासितम् ।।१३८।।

सौरभेयदधिक्षीरपक्वरम्भासितायुतम् ।

नानाव्यञ्जनसङ्कीर्णं सोपदंशं सपूपकम् ।।१३९।।

नानाफलयुतं हृद्यं सुगन्धं सुरसं नवम् ।

नैवेद्यं देवदेवस्य प्रस्थादूनं न शस्यते ।। १४० ।।

Food to be offered to the Lord of gods should be rice well- cooked, prepared using unbroken and well washed rice- grains, and made nicely fragrant with cow's ghee, together with cow's curd, milk, ripe banana and sugar. It should be combined with various curries, seasoned dishes and cakes, together with various kinds of fruits. It should be agreeable, excellently fragrant, savoury and fresh; and the quantity, if less than a prastha[14], is not approved. [138-140]

धूपे दीपे च नैवेद्ये स्नानेऽर्घ्यं मधुपर्ककं ।

वस्त्रे यज्ञोपवीते च दद्यादाचमनीयकम् ।। १४१ ।।

अन्यत्र केवलं वारि संस्कृतं त्वौपचारिकम् ।१४२.१ ।

At the time of offering incense, lamp, food, bath, articles for showing reverence, mixture of honey, clothes, and sacred thread, water for sipping should be offered. But, at other places, only water sanctified is to be the article of symbolic offering. [141-142.1]

नैवेद्यान्ते त्वाचमनं दद्याच्च करघृष्टिकम् ।। १४२.२।।

सगन्धचन्दनं विप्रास्ताम्बूलं च ददेत्ततः ।

सकर्पूरं लवङ्गलाजातीक्रमुकसंयुतम् ।।१४३ ।।

After the offering of food, O Sages, water for sipping should be offered as also hand-ground fragrant sandal paste. Thereafter, betel with camphor, and having clove, cardamom, nutmeg and betel-nut should be offered. [142.2-143]

अष्टोत्तरशतं जप्त्वा मूलमन्त्रमनन्यधीः ।

स्तुत्वा प्रदक्षिणं कृत्वा प्रार्थयेत्पुरुषोत्तमम् ।। १४४॥

Repeating the basic mantra one hundred eight times with one- pointed mind, extolling and circumambulating Him, he should supplicate to Purusottama (the Supreme Being): [144]

देवदेव जगन्नाथ सर्वतीर्थप्रवर्तक ।

सर्वतीर्थमयश्चासि सर्वदेवमय प्रभो ।। १४५ ।।

14. A particular measure and weight; 32 palas

"O Lord of the gods, O Lord of the world Lord Jagannatha, O Originator of all holy bathing places! Thou also permeatest all the holy bathing places, O Lord who art one with all gods! O Master ! [145]

त्वत्प्रसादान्मया तीर्थराजे स्नानं हि यत्कृतम् ।

तदस्तु सफलं देव यथोक्तफलदो भव ।।१४६।

May the bath which I have taken in this most excellent holy bathing place by Thy grace, be fruitful, O Lord; grant me the fruits as have been stated. [146]

सिन्धुराजस्त्वं च विभो द्रवरूपोऽस्यसंशयम् ।

पापालये निमग्नं मां परित्राहि नमोऽस्तु ते ।।१४७।।

Thou art also the Excellent Sea, O all-pervading Lord; Thou art in the form of water, undoubtedly. Save me who am immersed in the abode of sin; salutations be unto Thee". [147]

इत्थं प्रपूज्य देवेशं नारायणमनामयम् ।

तीर्थराजकृतस्नानः सर्वतीर्थफलं लभेत् ।।१४८।।

By thus propitiating Lord Narayana who is the Lord of gods and is beyond all evil, he who has taken bath in the Best of Holy Bathing Places (the Sea) gets the benefit of bathing in all the holy bathing places. [148]

गवां कोटिप्रदानेन क्रतुकोटिकृतेन च ।

कोटिब्राह्मणभोज्येन महादानैश्च कोटिशः ।

यत्पुण्यं कर्मिणां प्रोक्तं तदनेन हि लभ्यते ।। १४९।।

Whatever merit has been stated to accrue to the performers of action, by way of giving away a crore of cows, by performing a crore of sacrifices, by feeding a crore of Brahmins, or by a crore of great charities - that is indeed obtained by this. [149]

ध्यानं दानं तपो जाप्यं श्राद्धं च सुरपूजनम् ।

सिन्धुराजे कृतं सर्वं कोटिकोटिगुणं भेवत् ।। १५० ।।

Meditation, charity, austerity, repetition of mantra or Name of God, reverential offerings to ancestors, and worship of God - all these when done by the side of the Excellent Sea become multiplied crores upon crores of times. [150]

अपि नः स कुले कश्चित्सिन्धुस्नायी भविष्यति ।

देवेभ्यश्च पितृभ्यश्च दास्यते च तिलोदकम् ।। १५१ ।।

The departed ones also think, "Will any such person be born in our family who would be taking bath in the Sea, and by whom would be offered libation of sesame with water to the gods and to the forefathers ?" [151]

क्रन्दन्ति सर्वपापानि सम्भ्रान्ताः सर्वपातकाः ।

अनिष्टानि पलायन्ते सिन्धुस्नानोद्यतस्य वै ।।१५२।।

All sins weep, all wicked deeds are bewildered, and all evils run away for a person who is ready for a bath in the Sea. [152]

अन्यतीर्थे कृतं पापं सिन्धुतीरे विनश्यति ।

सिंधुतीरे कृतं पापं सिन्धुस्नानाद् विनश्यति ।।१५३ ।।

A sin committed in any other holy bathing place is destroyed on the shore of the Sea; a sin committed on the shore of the Sea is destroyed on taking bath in the Sea. [153]

सिन्धुस्नानरतं नित्यं दृष्ट्वैव यमकिङ्कराः ।

दिशो दश पलायन्ते सिंहं दृष्ट्वा यथा मृगाः ।। १५४।।

By merely seeing one who is ever engaged in taking bath in the Sea, the servants of Lord Yama (the Lord of Death) run away in the ten directions, even as the deer do on seeing the lion. [154]

यमोऽपि भीतस्तं दृष्ट्वा प्रणिपत्य प्रपूज्य च ।

न शक्नोति तदा स्थातुं तस्याग्रे पुण्यकर्मिणः ।। १५५।।

Seeing him even Lord Yama is frightened; prostrating himself and paying respects to him, he is not able even to remain then in front of that performer of this deed of religious merit. [155]

वाञ्छन्ति देवता नित्यं मानुष्यं प्राप्नुयामहे ।

सम्यक्छुद्धतन्वो भूत्वा सिन्धुस्नानं लभेमहि ।। १५६ ।।

The gods ever wish: "May we get human birth, so that becoming properly purified in body, we shall have bath in the Sea!" [156]

मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः ।

सिन्धुस्नानेन दग्धः स्यात्तूलराशिरिवानलात् ।।१५७।।

Even if the mass of sinful deeds is of the size of the Meru 15 and Mandara 16 mountains, it becomes burnt by Sea-bath as does the mass of cotton by fire. [157]

अप्सु नारायणं देवं स्नानकाले स्मरेत्सदा ।

साक्षाद्विष्णुस्वरूपेऽत्र सिन्धौ चैव विशेषतः ।। १५८।।

15. Fabulous mountain regarded as the central point of Jambudvipa around which all the planets revolve.

16. Sacred mountain which is the residence of various deities and was used as the churning-rod for churning the sea by the gods and the demons for getting nectar, etc.

While taking bath, inside water one should always remember Lord Narayana, and especially so surely here in the Sea which is the own form of Lord Visnu Himself. [158]

ब्रह्मघ्नो वा सुरापो वा गोघ्नो वा पञ्चपातकी ।

सर्वे ते निष्कृतिं यान्ति सिन्धुस्नानान्न संशयः ।।१५९।।

One who has killed a Brahmin, or is a drunkard, or has killed a cow, or even has committed all the five great sins17 - they all are freed from sin by bath in the Sea; there is no doubt regarding this. [159]

कपिलाकोटिदानाच्च सिन्धुस्नानं विशिष्यते ।

सकृत्सिंध्ववगाहेन कुलकोटिं समुद्धरेत् ।। १६० ।।

Bath in the Sea surpasses the gifting away of a crore of brown cows. By a single dip in the Sea, one saves crores of members of his lineage. [160]

सर्वतीर्थेषु यत्पुण्यं सर्वेष्वायतनेषु च ।

तत्फलं लभते सर्वं सिन्धुस्नानान्नसंशयः ।। १६१ ।।

Whatever merit is acquired from all the holy bathing places and all sacred places, all that benefit one gets by the bath in the Sea: there is no doubt in this regard. [161]

य इच्छेत्सफलं जन्म जीवितं श्रुतमेव वा ।

स पितॄंस्तर्पयेत्सिन्धुमभिगम्य सुरांस्तथा ।।१६२।।

One who wishes his birth to be successful, as also his life or hearing of the scriptures, should go up to the Sea and offer libations to the forefathers and to gods. [162]

17. See note 4, Chapter 15

चत्वारः सुलभा वेदाः सषडङ्गपदक्रमाः ।

सुलभानि कुरुक्षेत्रे दानानि विविधानि च ।। १६३।।

चान्द्रायणानि कृच्छ्राणि तपांसि सुलभान्यपि ।

अग्निष्टोमादयो यज्ञाः सुलभा बहुदक्षिणाः । । १६४ ।।

सिन्धुतोयैश्च सतिलैर्दुर्लभं पितृतर्पणम् । १६५.१।

Mastering the four Vedas with their six subdivisions with proper steps and orders may be easily attainable; making different kinds of charity in Kuruksetra may be feasible; it may also be easy to undergo the austerities like the painful candrayana; it may be easy to perform the sacrifices like Agnistoma giving away plenty of money; but it is difficult to get the opportunity of making libations to the forefathers with the water of the Sea together with sesame. [163-165.1]

मासं तर्पणमात्रेण पिण्डानां पातनेन च ।।१६५.२।।

सिन्धौ वै पितरः सर्वे विमानान्सूर्यवर्चसः ।

सिन्धुतर्पणसंतुष्टाः श्राद्धपिण्डसुतर्पिताः ।

आरुह्य सहसा यान्ति ब्रह्मलोकं सनातनम् ।।१६६।।

Just by the offering of libations and the offering of Pindas (sacred rice-ball) in the Sea for a month, all the forefathers are immensely pleased by the libation in the Sea and become well satisfied with the offering of the Pinda (rice-ball) in the Sraddha ceremony (paying homage to them). They attain

bodies having the brilliance of the Sun, and mounting chariots go at once to the eternal abode of Lord Brahma. [165.2-166]

आद्यन्तयोर्जगन्नाथं पूजयित्वा यथाविधि ।

तीर्थराजेऽभिषिच्य स्वं नरः स्यान्मुक्तिभाजनम् ।।१६७।।

Worshipping Lord Jagannatha according to procedure in the beginning and at the end, and bathing himself in the Best of the Holy Bathing Places a man becomes entitled to Liberation. [167]

ततस्तीर्थविसर्गं च कृत्वा शुद्धमनाः पुमान् ।

रामं कृष्णं सुभद्रां च नत्वा रूपं विचिन्तयेत् ।। १६८।।

Then, doing ceremonial parting from the Holy Bathing Place, with purity of mind, the man should bow to Lord Balabhadra, Lord Jagannatha and Goddess Subhadra, and contemplate upon their Forms. [168]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पञ्चतीर्थमाहात्म्यकीर्तनं नाम त्रिंशोऽध्यायः ||३०||

Thus ends the Thirtieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Relating the Glory of the Five Holy Spots.”

एकत्रिंशोऽध्यायः

Thirty-first Chapter

Jyestha-Bath of the Lord

| जैमिनिरुवाच ॥

कृतकृत्यं तदाऽऽत्मानं मन्यमानस्ततो व्रजेत् ।

अश्वमेधाङ्गसम्भूतमिन्द्रद्युम्नसरः प्रति ।।१।।

यस्य तीरे निवसति नरसिंहाकृतिर्हरिः ।

नरसिंहमनुप्रार्थ्य तत्र स्नायाद्यथाविधि ।।२।।

Jaimini said: Then considering himself blessed, he should proceed therefrom towards Indradyumna tank which was formed as a result of the horse-sacrifice, and on the embankment of which, Lord Hari (Visnu) in the form of Lord Narasimha dwells. He should bathe there as per the prescribed procedure after praying to Lord Narasimha for permission: [1-2]

नरसिंह नमस्तुभ्यं यस्य ते क्षेत्र उत्तमे ।

सहस्रं वाजिमेधस्य क्रतोश्चक्रे नृपोत्तमः ।।३।

इन्द्रद्युम्नः प्रसादात्ते तस्य क्रत्वङ्गसम्भवे ।

सरसि स्नातुमायातो मामनुज्ञापय प्रभो ।।४।।

“O Lord Narasimha ! Salutations unto Thee, in whose excellent place the most excellent King Indradyumna conducted a thousand horse-sacrifices by Thy grace. I have come to bathe in the tank produced from the body of his sacrifices: permit me, O Lord". [3-4]

ततस्तीर्थतटं गत्वा कृतशौचाचमक्रियः ।

प्रार्थयेदञ्जलिं कृत्वा चेमं मन्त्रमुदीरयेत् ।।५।।

Thereafter, going to the embankment of the holy bathing place, and having finished the rituals for purification and purificatory sipping of water, he should pray with palms joined reverentially and utter this mantra: [5]

अश्वमेधाङ्गगोकोटिखुरक्षुण्णमहीतलः ।

तन्मूत्रफेनादानाम्भः पूरिताखिलपावनः ।।६।।

स्नातुं तवागतः पुण्ये सर्वतीर्थमये जले ।

पूर्वजन्मसहस्रोत्थं पापं स्नानाद्विमोचय ||७||

"Your ground was pierced being trampled upon with the hoofs of crores of cattle which had formed part of the horse- sacrifice; and being filled by collection of their urine and froth and with the sacrificial water, you purify all. I have come to bathe in your holy water which contains all the holy bathing places. Through the bath, remove my sins which have originated in thousands of past births." [6-7]

अन्तः प्रविश्य च ततो वारुणैःपञ्चभिर्द्विजाः ।

स्नायादन्तर्जले जप्यात्रिरावृत्याघमर्षणम् ।।८।।

Then entering inside, O Sages, with the repetition of the five Varuna mantras, he should bathe, and inside in the water utter and repeat three times the Aghamarsana mantra. [8]

अश्वमेधाङ्गसम्भूत तीर्थ सर्वाघनाशन ।

जन्मकोटिभवं पापं त्वयि स्नानाद्विनश्यतु ।।९।।

"O Holy Bathing place which originated from the body of the horse-sacrifice, O Remover of all sins ! May my sins arisen in a crore of births be destroyed through bath in you!"[9]

इमं मन्त्रं त्रिरुच्चार्य त्रिः स्नायात्तज्जले द्विजाः ।

संस्मरेद्विष्णुगायत्र्या नरसिंहाकृतिं हरिम् ।।१०।।

Uttering this mantra thrice, O Sages, he should bathe thrice in that water. He should properly remember Lord Visnu in the Form of Lord Narasimha through the Visnu- Gayatri [10]

आपो नारा इति प्रोक्ता यस्मात्ता नरसूनवः ।

अयनं प्रथमं चास्य तस्मादप्सु हरिं स्मरेत् ।।११।।

Waters are termed 'Nara' since they are the offspring of Nara, the Primal Man (the Eternal Spirit). They are also His first abode; therefore inside waters he should remember Lord Visnu. [11]

देवानृषीन्पितॄंश्चैव तर्पयेद्विधिवन्नरः ।१२.१ ।

He should also offer libations to gods, sages, and fore- fathers, according to the prescribed procedure [12.1]

नरसिंहं ततो गच्छेत्पश्चिमाभिमुखं स्थितम् ।।१२.२।।

After that he should go to Lord Narasimha who is present facing west. [12.2]

सिद्धं शम्भुं कृत्रिमं वा पश्चिमाभिमुखं हरिम् ।

दृष्ट्वा विमुच्यते पापैर्जन्मकोटिसमुद्भवैः ।।१३।।

By seeing Lord Siva's image, whether original or made artificially, or Lord Visnu facing the west, one is released from sins produced in a crore of births. [13]

तमाथर्वणमन्त्रेण यजेच्च नरकेसरिम् ।

नारदेन पुरा ह्येष मन्त्रराजः प्रतिष्ठितः ।।१४।।

He should worship that Lord Narasimha by the Atharvana mantra. This excellent mantra had been established formerly by Narada. [14]

इन्द्रद्युम्नेन तेनैव चिरादेष उपासितः ।

नरसिंहाकृतौ नान्यो मन्त्रस्तत्सदृशो द्विजाः ।। १५ ।।

यस्योच्चारणमात्रेण तुष्टो भवति केसरी ।

अनेन दारुवर्ष्मापि ब्रह्मणा संप्रतिष्ठितः ।।१६।।

By that mantra only this Lord was worshipped by Indradyumna for a long time. O Sages, there is no other mantra like that for the Form of Lord Narasimha: just by uttering it Lord Narasimha is pleased; and by this alone Lord Jagannatha who has the Wooden Form, had also been installed by Lord Brahma. [15-16]

पूर्वोक्तैरुपचारैस्तु पूजयेन्नरकेसरिम् ।

जपाप्रसूनैररुणैरन्यैश्चैव सुगंधिभिः ।।१७।।

He should then worship Lord Narasimha by the sacred services stated earlier, and with red China-rose and other fragrant flowers. [17]

चन्दनागरुकर्पूरैर्लेपयेन्नरकेसरिम् ।

पायसं सितया युक्तं सौरभेयेण सर्पिषा ।।१८।।

कर्पूरखण्डसंयुक्तान्मोदकान्घृतपाचितान् ।

संयावान्घृतपूपांश्च फलं नानाविधं तथा ।।१९।।

शर्करादधिसंयुक्तं शाल्यन्नं विनिवेदयेत् ।२०.१।

He should anoint Lord Narasimha with sandal, aloe, and camphor. He should offer porridge of rice prepared with cow's milk and sugar, sweetmeats cooked with ghee and having camphor and candied sugar, cakes of wheaten flour and cakes prepared with ghee, varieties of fruits, and cooked rice combined with sugar and curd. [18-20.1]

दृष्ट्वा स्पृष्ट्वा नमस्कृत्वा सम्पूज्य नरकेसरिम् ।।२०.२।।

स्वान्स्वानभीष्टानाप्नोति नरो वै नात्र संशयः । २१.१ ।

By seeing, touching, bowing and properly worshipping Lord Narasimha, a man surely obtains all his different desired objects : there is no doubt regarding this. [20.2-21.1]

देवत्वममरेशत्वं गन्धर्वत्वं च भो द्विजाः ।।२१.२।।

ईशित्वं च वशित्वं च सार्वभौमत्वमेव वा ।

यद्यत्कामयते चित्ते तत्तदाप्नोत्यसंशयम् ।।२२।।

O Sages, status of a god, Indrahood, the status of a Gandharva, lordship, power over others, or sovereignty over the entire earth whatever one desires in mind, all that doubtless he obtains. [21.2-22]

पञ्चतीर्थविधानं च कथितं पृच्छतां द्विजाः ।

दिनानि पञ्च कृत्वैतत् पञ्चभूतमये पुनः ।।२३।।

न देहे प्रविशेन्मर्त्यो व्रती विष्णुपरायणः । २४.१।

The procedure for going through the five holy spots has been told as asked by you, O Sages. Covering them on all the five days, the man who has taken up the holy Observance and is wholly devoted to Lord Visnu,

does not again have to enter the body made of the five elements (earth, water, fire, air and ether). [23-24.1]

पौर्णमास्यां प्रत्युषसि तीर्थराजजले पुनः ।। २४.२।।

पूर्वोक्तविधिना स्नात्वा शुद्धाहारो जितेन्द्रियः ।

एकभक्तव्रतेनैव वर्तते प्रीतये नरः ।

यावत्पञ्च दिनानि स्युस्तावत्कालं द्विजोत्तमाः ।।२५।।

ततः प्रविश्य प्रासादं मञ्चस्थं पुरुषोत्तमम् ।

रामं सुभद्रां दृष्ट्वा च मुच्यते पापकञ्चुकैः ।।२६।।

In the early morning of the full-moon day, taking bath again in the water of the Sea which is the excellent holy bathing place, as per procedure stated earlier, and O most excellent Sages, during the entire period of the five days, for the pleasure of the Lord, taking pure food, keeping his senses fully controlled, observing the vow of taking only one meal a day, and thereafter entering the temple, and seeing Purusottama (the Supreme Being Lord Jagannatha) present on the Altar, Lord Balarama and Goddess Subhadra, a man is freed from the sloughs of sins. [24.2-26]

सर्वतीर्थमयात्कूपादुद्धृतेन सुगन्धिना ।

वारिणा स्नाप्यमानं तु यो ज्यैष्ठ्यां पश्यते हरिम् ।।२७।।

न तस्य पापसम्बंध आत्मनि प्रभविष्यति । २८.१ ।

Whoever sees Lord Visnu on the full-moon day of Jyestha month being bathed by the water drawn from the well which contains all the holy bathing places, and made fragrant, in his self there will not occur any contact with sin. [27-28.1]

यात्राकर्तृविधिं वक्ष्ये शृणुध्वं मुनयः परम् ।।२८.२।।

I shall speak about the procedure for one who will perform the (Bath) festival: listen hereafter, O Sages. [28.2]

चतुर्दश्यां दृढं मञ्चं कारयित्वा सुशोभनम् ।

तृणकाष्ठमयं लिप्तं सुधया बहुलं शुभम् ।।२९।।

अथवा दार्षदं कुर्याच्चिरस्थायि द्विजोत्तमाः ।

स्नानार्थं देवदेवस्य वित्तशाठ्यं न कारयेत् ॥ ३०॥

A very beautiful and firm stage made of grass and wood should be got erected on the fourteenth day of the fortnight, and richly painted white with lime and made auspicious; or, O most excellent Sages, it can be made of stone to make it permanent. In connection with the Bath of the Lord of the gods, one should not have any dishonesty with regard to his capacity to spend money. [29-30]

एवं मञ्चं प्रतिष्ठाप्य तस्य दक्षिणतो द्विजाः ।

कूपाद्वारि समुद्धृत्य कलशान्स्वर्णनिर्मितान् ।। ३७।।

शालायां शास्त्रदृष्टेन विधिना त्वधिवासयेत् ।। ३८।।

सुवासितं जलं तेषु पावमान्या प्रपूरयेत् ।।३९.१।

Therefore the stage should be decorated with garlands, chowries, and chains of varieties of jewels. It should have an arch made of charming fine cloth, rendered fragrant with perfumed incense and well-sprinkled with sandal water. O Sages, having set up such a stage in accordance with the procedure stated in the scriptures, one should ceremonially place golden pots in the hall. He should draw water from the well which is to its south and put the fragrant water into them to the full, with chanting of the Pavamani hymns [35.2-39.1]

चतुर्दशीनिशामध्ये कर्मैतत्समुदाहृतम् ।।३९.२।।

It has been laid down that this work should be done at midnight of the fourteenth day. [39.2]

शनैः शनैश्च नीयासुर्हरिं हलिपुरःसरम् ।

ब्राह्मणाः क्षत्रिया वैश्या राज्ञा संमानितादृताः ।।४०।।

चामरैस्तालवृन्तैश्च वीज्यमानं निरन्तरम् ।४१.१।

Brahmins, Ksatriyas and Vaisyas invited by the King with due honour should take Lord Visnu little by little, with the Wielder of the Plough (Lord Balabhadra) going ahead, being constantly fanned with chowries and fans of palm leaf [40-41.1]

पुराकृताङ्गलेपं तं विष्णोरङ्गान्न हापयेत् ।।४१.२।।

The unguent smeared previously should not be removed from the Body of Lord Visnu. [41.2]

एवं मञ्चं प्रतिष्ठाप्य तस्य दक्षिणतो द्विजाः ।

कूपाद्वारि समुद्धृत्य कलशान्स्वर्णनिर्मितान् ।। ३७।।

शालायां शास्त्रदृष्टेन विधिना त्वधिवासयेत् ।। ३८।।

सुवासितं जलं तेषु पावमान्या प्रपूरयेत् ।।३९.१।

Therefore the stage should be decorated with garlands, chowries, and chains of varieties of jewels. It should have an arch made of charming fine cloth, rendered fragrant with perfumed incense and well-sprinkled with sandal water. O Sages, having set up such a stage in accordance with the procedure stated in the scriptures, one should ceremonially place golden pots in the hall. He should draw water from the well which is to its south and put the fragrant water into them to the full, with chanting of the Pavamani hymns [35.2-39.1]

चतुर्दशीनिशामध्ये कर्मैतत्समुदाहृतम् ।।३९.२।।

It has been laid down that this work should be done at midnight of the fourteenth day. [39.2] PF

शनैः शनैश्च नीयासुर्हरिं हलिपुरःसरम् ।

ब्राह्मणाः क्षत्रिया वैश्या राज्ञा संमानितादृताः ।।४०।।

चामरैस्तालवृन्तैश्च वीज्यमानं निरन्तरम् ।४१.१।

Brahmins, Ksatriyas and Vaisyas invited by the King with due honour should take Lord Visnu little by little, with the Wielder of the Plough (Lord Balabhadra) going ahead, being constantly fanned with chowries and fans of palm leaf [40-41.1]

पुराकृताङ्गलेपं तं विष्णोरङ्गान्न हापयेत् ।।४१.२।।

The unguent smeared previously should not be removed from the Body of Lord Visnu. [41.2]

यथा सुगन्धलेपेन सुपुष्टाङ्गो दिने दिने ।

तथा प्रयत्नतः कार्यः कृशाङ्गो न हि पुष्टिकृत् ।।४२।।

Just as the Lord's Body became stout day by day by fragrant anointing, even so, His Body should be made thin slowly with care, as otherwise, He will not be the promoter of welfare. [42]

नयेयुरप्रमाद्यन्तो भगवन्तमनिन्दिताः ।

प्रमादतो यदि भवेत्पतनं मुरवैरिणः ।।४३।।

बलस्य वा सुभद्राया राज्ञो राज्यस्य भीतिकृत् ।४४.१।

Only virtuous people who are not careless should take the Lord along. If due to carelessness there is a fall of Lord Visnu or of Lord Balabhadra or of Goddess Subhadra, it will be the cause of danger for the King and the State. [43-44.1]

अपि पातयतां हानिः सन्ततेर्बहुदुःखिता ।।४४.२ ।।

नरके नियतं वासो भवेत्तेषां दुरात्मनाम् ।४५.१।

Even there will be ruin for those who are the cause of the fall and great suffering for their off-springs; and surely there will be dwelling for ever in hell for those evil- natured persons. [44.2-45.1]

विमुह्यन्तश्चिराद्दारुमयीयं प्रतिमा कथम् ।।४५.२।।

तिष्ठेदविश्वसन्तो ये भगवद्द्रोहिणस्तु ते ।

नरकं प्रतिपद्यन्ते सर्वकर्मबहिष्कृताः ।।४६।।

Deluded people think, "How can this wooden image endure for a long time ?" They do not have faith and are verily the offenders against the Lord: they go to hell, being excluded from all their good deeds. [45.2-46]

मूढानां नास्तिकानां च कृतघ्नानां हतात्मनाम् ।

धर्मकृत्येषु जायन्ते ह्यविश्वासस्य युक्तयः ।।४७।।

अदृष्टं यस्य यावद्धि स तु तेन विनिर्मितः ।

तदन्ते तस्य क्षीयन्ते प्रासादप्रतिमादयः ।।४८।।

In those who are deluded, who are atheists, ungrateful, and have ruined souls, there arise indeed such arguments of lack of faith in regard to the religious acts: “As is one's destiny, so is one shaped by it; at the end of that, the temple, images, etc. are destroyed”. [47-48]

न चायं निर्मितः केन द्रुमः सोऽपि प्रवर्धितः ।

वरं ददाति या नूनं न चासौ प्रतिमा मता ।।४९।।

This (Wooden) Lord has not been made by anybody at all; that tree has also not been grown by anybody either. Also, that which confers boon, surely cannot be regarded as a mere image. [49]

निर्मितायां प्रतिकृतौ पुरा मन्वन्तरादिषु ।

व्यतीतेष्वपि वर्धन्ते जनानां च सुपर्वणाम् ॥५०॥

भक्तयस्तादृशो विप्राः सर्वेषां पृथिवीक्षिताम् । ५१.१।

O Sages, although the Image was made formerly, and Manvantaras, etc. have passed, the same devotional feelings grow among men, as also among gods, and among all rulers of the earth. [50-51.1]

स्वारोचिषेंऽतरे चैव आविर्भूतः कृपानिधिः ।। ५१.२।।

The Lord who is the Ocean of compassion had manifested Himself indeed during the period of Svarocisa Manu. [51.2]

वैवस्वतेंऽतरे सप्तविंशे चैव चतुर्युगे ।

द्वापरान्ते समायातौ तदा कृष्णार्जुनावुभौ ।।५२।।

त्रिदिनानि स्थितावत्र व्रतस्थौ मधुसूदनम् ।

भक्त्या सम्पूज्य तं स्तुत्वा जग्मतुर्द्वारकां पुनः ।।५३।।

During the currency of Vaivaswata Manu, in the twenty seventh four-Age period, at the end of Dvapara Age Lord Krsna and Arjuna had come then and stayed here for three days undertaking religious observances. Worshipping Lord Madhusudana (Visnu) with devotion and praying to Him, they again went back to Dvaraka. [52-53]

न केऽपि तत्त्वं जानन्ति मानुषीं तनुमास्थिताः ।

अवताराः प्रवर्तन्ते विष्णोरस्य युगेयुगे ।।५४।।

धर्मस्थापनया विप्रा लीयन्ते स्वपदे पुनः । ५५.१।

Not any men know the real truth: the incarnations of Lord Visṇu having taken the human body become manifest Age after Age, and O Sages, with

the establishment of righteousness, they again merge in His own State. [54-55.1]

पूर्वं च ब्रह्मणा प्रोक्तः स चानेन परस्परम् ।। ५५.२।।

स्थाता परार्धपर्यन्तं भगवान्दारुरूपधृक् ।

सदायं वरदो विष्णुः शुद्धसत्त्वेन भावितः ।। ५६ ।।

Formerly He was entreated by Lord Brahma, and so was Lord Brahma also told in turn by the Lord that He, the Lord, would stay with the Wooden Form till the end of a parardha (fifty years of Lord Brahma's life). This Lord Visnu always grants boon, when contemplated with a pure heart. [55.2-56]

यस्य यावांस्तु विश्वासस्तस्य सिद्धिस्तु तावती ।

प्रमादी कृतविश्वासो भक्तो दृढमतिः पुमान् ।।५७।।

यत्नानुरूपं लभते फलमस्मात्सुदुर्लभम् । ५८.१ ।

As is one's faith, so is his attainment. A man who has got faith, is devoted, and has a firm mind, even if he makes a mistake, in accordance with his efforts he gets reward from Him which is otherwise very difficult to attain. [57-58.1]

पुरा वः कथितं सर्वमम्बरीषविमोचनम् ।।५८.२।।

Previously, everything about the release of Ambarisa[1] has been told to you. [58.2]

ततस्तस्मिञ्जगन्नाथे परमात्मस्वरूपिणि ।

विधाय सुदृढां भक्तिं वसध्वं पुरुषोत्तमे ।।५९।।

Hence, having very steadfast devotion to that Lord Jagannatha who is the own Form of the Supreme Self, dwell in Purusottama. [59]

अतोऽयं भक्तितो नेयः श्रीकृष्णो मञ्चमुत्तमम् ।

सुभद्राबलभद्रौ च राजवत्परिचर्य वै ।।६०।।

उत्तोलितेषु च्छत्रेषु चामरैर्वीजितेषु च ।

कालागुरुसुधूपासु दिक्षु गम्भीरनादिषु ।।६१।।

नानाविधेषु वाद्येषु त्वगारे परिपूरिते ।

तौर्यत्रिके साधुवृत्ते दीपिकाश्रेणिराजिते ।।६२।।

अन्धकारेऽथ सर्वेषां वर्धमाने महोत्सवे ।

आच्छन्ने श्रीपतेरङ्गे प्रमादपरिशङ्कया ।।६३।।

पटुपट्टदुकूलेषु नीयमानेषु दूरतः । ६४.१ ।

Therefore, this Lord Sri Krsna (Jagannatha), as also Lord Balabhadra and Goddess Subhadra, should be taken with devotion to the excellent stage, being accorded royal honour, in the midst of raised umbrellas

1. A King with whom Sage Durvasa had got angry and tried to harm him; he was saved by the Sudarsana Discus of Lord Visnu. The story is narrated in Bhagavata Mahapurana

and fanning with chowries, with nicely fragrant incense of black aloe, all directions having deep sounds of various kinds of drums, and the place being completely filled with the triple symphony of song, dance, and instrumental music very nicely going on. Rows of lamps should be shining in the darkness. There would be increasing great rejoicing of all. The Body of Lord Visnu should be kept covered for fear of any possible negligence, and large fine silken cloths would be taken along at a distance. [60-64.1]

गतेर्वेगात्तदोत्तानीकृतास्ये जगतां गुरौ ।।६४.२।।

आवर्तदृष्टयो देवा दिवारोहणशङ्किनः ।

जयस्व राम कृष्णेति जय भद्रेति चोचिरे ।।६५।।

When due to the speed of movement at that time the face of the Master of the world is turned upwards, the gods with their eyes turning, would assume that the Lord is perhaps ascending to heaven, and utter "Victory be to Thee, O Lord Balarama, O Lord Krsna! Victory to Thee, O Goddess Subhadra !" [64.2-65]

एवं सलीलं भगवाञ्जन्मज्यैष्ठ्याभिषेचने ।

नीयते मञ्चदेशं तु निशीथे ब्राह्मणादिभिः ।।६६॥

Sportingly the Lord is thus taken at night to the area of the stage by the Brahmins, etc., for the Bath of the Birthday, the full-moon day of Jyestha month. [66]

अहंपूर्विकशब्दस्तु देवानां श्रूयते दिवि ।

देवदुन्दुभयश्चैव जयशब्दविमिश्रिताः ।।६७।।

At that time the noise of the gods indicating their eagerness to be first is heard in the sky, as also the sound of the celestial drums, combined with the word 'Victory be to Thee !' [67]

ततो मञ्चस्थितं ब्रह्मरूपं प्रत्यर्चया सह ।

आच्छाद्य सर्वाण्यंगानि मुखवर्जं सुचेलकैः ।।६८।।

विना निवेद्यं सम्पूज्य उपचारैः पुरोदितैः ।

अधिवासितकुम्भैश्च शान्तिघोषपुरःसरम् ।।६९।।

समुद्रज्येष्ठामन्त्रेण स्नापयेत्सुरपुङ्गवान् ।

पश्यतामभिषेक्तॄणां कृतकृत्यत्वहेतवे ।।७०।।

Then, after the offering of salutation one by one to the Form of Brahman (Images) seated on the stage, covering all the limbs except the faces with nice clothes, they (the Deities) should be worshipped with the sacred services mentioned earlier, except the offering of food. Thereafter, with the water of the consecrated pots placed previously, along with the chanting of mantras for peace, by the Samudrajyestha mantra the Deities who are the Best of the gods, should be bathed for the blessedness of those who perform the Bathing as also of those who are witnessing. [68-70]

स्नाप्यमानं तु पश्यन्ति ये नरास्तत्र संस्थिताः ।

गर्भोदकेन स्नपनं न ते पुनरवाप्नुयुः ।।७१।।

And those men present there who behold the Lord being bathed, will not have to undergo again the bath with the water of the womb (will not have rebirth). [71]

ज्येष्ठस्नानं भगवतो ये पश्यन्ति मुदान्विताः ।

न ते भवाब्धौ मज्जन्ति यात्रासूत्कंठमानसाः ।।७२।।

Those who with joy behold the Bath of the Lord in the month of Jyestha, do not get immersed in the ocean of worldly existence, as their minds are eagerly longing for the festivals of the Lord. [72]

बुद्ध्यबुद्धिकृतः पुंसामनादिः पापसञ्चयः ।

तत्क्षणान्नाशमायाति पश्यतां स्नपनं हरेः ।।७३।।

The collection of sins committed by men deliberately or unintentionally, which is without beginning, is at once destroyed for those who behold the bathing of Lord Visnu. [73]

सत्यं सत्यं पुनः सत्यं ब्रवीमि द्विजपुङ्गवाः ।

सर्वसन्तापशमनमशेषमलनाशनम् ।।७४।।

स्नपनं श्रीपतेर्ज्येष्ठ्यां यदि भक्त्या विलोकनम् । ७५.१।

O most excellent Sages, I tell the truth, only the truth, and again the truth alone: there is removal of all afflictions and destruction of all impurities, if there is beholding with devotion of the bathing of Lord Visnu on the full-moon day of Jyestha month. [74-75.1]

प्रायश्चित्तनिमित्तानि यानि पापानि सन्ति वै ।।७५.२।।

तानि सर्वाणि क्षीयन्ते पश्यतां स्नपनं हरेः ।७६.१।

The sins verily requiring expiation, are all destroyed in the case of those who behold the bathing of Lord Visnu. [75.2-76.1]

नातः परतरं कर्म ह्यनायासेन मोचनम् ।।७६.२।।

ज्येष्ठजन्मदिने स्नानं हरेर्यदवलोकितम् ।७७.१।

There is no act higher than that of beholding the Bath of Lord Visnu on His Birthday in Jyestha month, which brings about Liberation effortlessly. [76.2-77.1]

स्नानदानतपःश्राद्धजपयज्ञादयस्तु ये ।।७७.२ ।।

विधयः कोटिगुणिताः कोटिजन्मोपपादिताः ।

स्नानदर्शनपुण्यस्य हरेस्ते न तुलां गताः ।।७८।।

The various kinds of religious observances like the holy bath, charity, austerity, paying homage to ancestors, repetition of mantra, sacrifice, etc. which are there, and which might be acquired through a crore of births - even if multiplied a crore times, cannot become equal to the merit of beholding the Bath of Lord Visnu. [77.2-78]

भक्त्या यः स्नपनं विष्णोरेकस्मिन्वत्सरेऽपि वा ।

पश्येन्न शोचते विप्रा इह संसारमोचने ।।७९।।

O Sages, he who sees with devotion the bathing of Lord Visnu, even though only in one year, does not have to worry about release from the world of transmigration. [79]

तेनेष्टं क्रतुभिः पुण्यैः श्रद्धाविपुलदक्षिणैः ।

महादानानि दत्तानि भोजिताः कोटिशो द्विजाः ।। ८० ।।

श्राद्धानि गयाशीर्षादौ कोटिशश्च कृतानि वै ।

पुण्यकाले च तीर्थादौ तपांसि चरितानि च ।।८१॥

अर्धोदयादियोगेषु कोटितीर्थेषु कोटिशः ।

स्नातानि तेन भो विप्रा यः पश्येत्स्नपनं हरेः ।। ८२ ।।

O Sages, one who sees Lord Visnu being bathed, is deemed to have propitiated by holy sacrifices with faith and with abundant monetary presents to priests, given away the great gifts, fed Brahmins in crores, performed verily Sraddha ceremonies (of paying homage to ancestors) in crores of places like Gaya, undergone austerities at auspicious times in holy bathing places, etc., and bathed crores of times in crores of holy bathing places at the auspicious Conjunction moments like Ardhodaya, etc. [80-82]

सत्यं सत्यं पुनः सत्यं ब्रवीमि द्विजपुंगवाः ।

नातः श्रेयस्करं कर्म शास्त्रदृष्टपथि स्थितम् ।।८३।

I tell the truth, only the truth, and again the truth alone, O most excellent Sages: no act more conducive to welfare than this is there in the path seen in the scriptures. [83]

मञ्चस्थं स्नाप्यमानं हि यः पश्येत् पुरुषोत्तमम् ।

स्नानाच्छतगुणं पुण्यं लभते वै न संशयः ।। ८४ ।।

One who indeed beholds the Supreme Being present on the stage and being bathed, verily gets merit hundred times more than his bath in holy places: regarding this there is no doubt. [84]

मञ्चस्थितं जगन्नाथं स्नानार्द्रं यस्तु पश्यति ।

सान्द्रानन्दार्द्रचित्तोऽसौ न किञ्चित्पापमश्नुते ।। ८५ ।।

The mind of one who sees Lord Jagannatha seated on the dais wet by the Bath, becomes wet with intense bliss, and he does not acquire further any sin whatsoever. [85]

यदेव पुण्यमुदितं स्नानदर्शनकर्मणि ।

तत्तत्फलमवाप्नोति दृष्ट्वा मञ्चस्थमच्युतम् ॥८६॥

Whatever merit verily has been stated to accrue from the act of beholding the Bath, all that benefit he gets by seeing Lord Visnu present on the stage. [86]

एक एव जगन्नाथस्त्रिधा तत्र स्थितो द्विजाः ।

एकैकस्यापि स्नपनदर्शनं भुक्तिमुक्तिदम् ।।८७।।

The one Lord Jagannatha alone is present there being three-fold, O Sages: beholding even any one single Deity being bathed bestows prosperity and Liberation. [87]

जयस्व रामभद्रेति जय भद्रेति यो वदेत्

जय कृष्ण जगन्नाथ जयेत्युच्चारयेन्मुदा ।।८८।।

स्नानकाले स वै मुक्तिं प्रयाति द्विजसत्तमाः ।८९.१ ।

O excellent Sages, he who at the time of the Bath utters with joy, “Be victorious, O Lord Balabhadra ! Victory to Thee, O Goddess Subhadra ! Victory be to Thee, O Lord Krsna! Victory to Thee, O Lord Jagannatha !", surely attains Liberation. [88-89.1]

अधिवासादिकं तत्र यैः कृतं स्नानकर्मणि ।।८९.२।।

तेषां श्रद्धामुदायुक्तः प्रदद्याद्दक्षिणाः पृथक् । ९०.१।

To those through whom the works like installation of the sacred pots, etc. are got done there in the Bath ceremony, one should give monetary presents severally, with faith and joy. [89.2-90.1]

ब्राह्मणेभ्यश्च मिष्टान्नं वस्त्रालंकरणानि च ।। ९०.२।।

प्रदद्याच्छ्रद्धया युक्तो दीनानाथांच तर्पयेत् । ९१.१ ।

He should also give sweetmeats, clothes, and ornaments with faith to the Brahmins, and also please the destitute and helpless ones with offerings. [90.2-91.1]

ये द्रष्टुमागताः स्नानं जीवन्मुक्तास्तु ते ध्रुवम् ।।९१.२ ।।

तान्यथाशक्ति वै राजा मानयेत्प्रीतये हरेः । ९२.१ ।

Those who come to see the holy Bath are certainly liberated while living; as per his capacity the King should honour them for the pleasure of Lord Vispu. [91.2-92.1]

स्नानावशेषतोयेन स्नायाद्भद्रासनस्थितः ।। ९२.२।।

नारी वा पुरुषो वापि तस्य पुण्यं वदामि वः । ९३.१ ।

I shall tell you about the merit of one whether man or woman who takes bath being seated on a splendid seat, with the water remaining after the Bath of the Lord. [92.2-93.1]

कल्पः स्याच्चिररोगार्तो ह्यपमृत्युं जयेदसौ ।।९३.२।।

If he is suffering from disease for a long time, he becomes fit and healthy, and surely conquers premature or accidental death. [93.2]

अपुत्रा मृतवत्सा वा वन्ध्या वापि लभेत्सुतम् ।

सुभगः सर्वलोकानां निर्धनो धनवान्भवेत् ।।९४।।

A woman who is without a son, barren or whose child is dead, is blessed with a son. A poor man becomes prosperous among all people and wealthy. [94]

गुर्विणी लभते पुत्रं दीर्घायुर्गुणवत्तरम् ।

गङ्गादिसर्वतीर्थानां स्नानजं फलमुच्यते ।। ९५।।

स्नानदर्शनजं पुण्यं धर्मात्मा लभते ध्रुवम् ।।९६।।

A pregnant woman begets a son with long life and exceedingly virtuous. Whatever benefit is stated to accrue from taking bath in all the holy bathing places like Ganga, that merit the righteous person surely gets as accruing from the act of seeing the Holy Bath. [95-96]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पुरुषोत्तमक्षेत्रमाहात्म्ये दारुब्रह्मणः स्नानयात्राविधिकीर्तनं नामैकत्रिंशोऽध्यायः ।। ३१ ।।

Thus ends the Thirty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Relating the Procedure for the Festival of Holy Bath of Brahman in Wooden Form.'

द्वात्रिंशोऽध्यायः

Thirty-second Chapter

The Jyesthapancaka Observance

।। जैमिनिरुवाच ।।

अतः परं प्रवक्ष्यामि दक्षिणामूर्तिदर्शनम् ।

पदे पदेऽश्वमेधस्य फलं यत्रोपलभ्यते ।।१।।

Jaimini said: I shall henceforward speak about seeing the Images when they are facing the south, by which at each step the benefit of a horse-sacrifice is obtained. [1]

ततो नानाविधैर्दिव्यैर्भक्ष्यभोज्यादिकैस्तथा ।

यथाशक्त्युपचारैस्तु गन्धैर्माल्यैश्च पूजयेत् ।।२।।

रामं कृष्णं सुभद्रां च गीतनृत्यादिकैस्तथा ।

प्रेक्षणीयैश्च विविधैः श्रद्धया चोपपादितैः ।।३।।

One should thereafter worship Lord Balabhadra, Lord Jagannatha and Goddess Subhadra with various kinds of excellent eatables, etc., with sacred services according to one's capacity, with fragrant garlands, and with songs, dancing, etc. and varieties of public shows arranged with faith. [2-3]

वस्त्रचन्दनमाल्याद्यैः पूजयित्वा द्विजोत्तमान् ।

भगवद्ब्राह्मणांश्चैतान्महाभागवतांस्तथा ।।४।।

ततो नयेद्दक्षिणाभिमुखांस्तांस्त्रिदशेश्वरान् ।

उत्सवं च महत्कृत्वा पूर्वानयनवद्धरेः ।।५।।

After honouring the best of Brahmins, Brahmins devoted to God, and the great devotees of the Lord, these Lords of the gods (the Deities) should be taken along, with face towards the south, observing great festivity as was done at the time of bringing Lord Visnu earlier. [4-5]

तस्मिन्काले हरिं पश्येद्व्रजन्तं दक्षिणामुखम् ।

रामं सुभद्रां यो मर्त्यो न स प्राकृतमानुषः ।।६।।

That person who sees Lord Visnu, Lord Balabhadra and Goddess Subhadra at that time proceeding with face to the south, is not an ordinary human being. [6]

स्नानार्थमागता देवाः स्नापयित्वा जगद्गुरुम् ।

आकाशेऽपि ससम्बाधास्तावत्कालं स्थिता हरिम् ।

द्रष्टुं व्रजन्तं याम्याशावदनं भवनाशनम् ।।७।।

The gods who had come for the Bath, after having bathed the Master of the world remain in the sky till that time, even crowding, in order to see Lord Visnu moving with face to the south, who destroys worldly existence. [7]

धर्मशास्त्रेषु यावन्ति धर्मकर्माणि सन्ति वै ।

तानि सर्वाणि सन्द्रष्टुं व्रजन्तं दक्षिणामुखम् ॥८॥

Whatever righteous actions are there in the ethical codes, the benefits of all those are available to one who is there to see the Lord proceeding with face southwards. [8]

स्नानदर्शनजं पुण्यं समग्रं लभते तु सः ।

स्नातं मुरारिं यः पश्येद्व्रजन्तं दक्षिणामुखम् ।।९।।

One who sees Lord Visnu proceeding with face to the south after having been bathed, gets all the merit of seeing the Bath. [9]

नीराजयित्वा देवेशं रामेण सह भद्रया ।

प्रासादान्तः प्रवेश्याथ न पश्येद्वै कथंचन ।।१०।।

एतत्तु विस्तरेणोक्तं पूर्वमेव मया द्विजाः ।। ११ ।

After waving the sacred lights as an act of adoration before the Lord of gods along with Lord Balabhadra and Goddess Subhadra, they should be taken inside the temple, and one should not at all see them in any way thereafter: this has been verily told to you by me at length previously itself, O Sages. [10-11]

।। मुनय ऊचुः ।।

भगवन्यत्त्वया प्रोक्तं ज्येष्ठास्नानप्रदर्शनात् ।

फलं प्राप्नोति नियतं तन्नो ब्रूहि विदांवर ।।१२।।

The Sages asked: O Holy one, Thou hast mentioned that one gets sure benefit by beholding the Jyestha Bath: pray, speak to us about that, O Best of the learned ones. [12]

॥जैमिनिरुवाच ॥

हन्त वः कथयिष्यामि तद्व्रतं ज्येष्ठपञ्चकम् ।

नातः परतरं प्रोक्तमृषिभिः शास्त्रपारगैः ।।१३।

Jaimini said: Now I shall tell you about the Observance called 'Jyesthapancaka'; anything superior to this has not been mentioned by Sages who are well-versed in the scriptures. [13]

श्रौतस्मार्तपुराणोक्तव्रतानामिदमुत्तमम् ।

इदं प्रथमतः प्रोक्तं ब्रह्मणा परमेष्ठिना ।। १४॥

This is the best of all observances stated in Vedas, smrtis and puranas; this was first indicated by Lord Brahma, the Head of the world. [14]

ज्येष्ठत्वाद्व्रतमुख्यानां ख्यातं तज्ज्येष्ठपञ्चकम् ।

समुद्रो ज्येष्ठफलदः प्रभुर्ज्येष्ठफलप्रदः ||१५||

Because of being the most excellent (Jyestha) of the chief observances, this is known as 'Jyesthapanicaka', The Sea grants the most excellent reward, and the Lord also bestows the most excellent benefit. [15]

वर्थसन्दर्शनात्पुण्यं पञ्चकेनैव लभ्यते ।

पञ्चकेन तु यल्लभ्यं महाज्यैष्ट्यां तु तलभेत् ।।१६।।

The merit of seeing the Lord for one year is obtained by the Panchaka (Five-day period) itself, and what is obtainable by the Panchaka, that one can surely get through 'Mahajyaisthi". [16]

यन्मयोक्तं पुरा विप्राः स्नानदर्शनजं फलम् ।

समग्रं तदवाप्नोति महाज्यैष्ट्यां न संशयः ||१७||

O Sages, whatever benefit was spoken of by me previously as resulting from beholding the Bath, all that one attains from the Mahajyaisthi: there is no doubt regarding this. [17]

।। मुनय ऊचुः ।।

महाज्यैष्ठीं समाचक्ष्व यत्र स्नानं महाफलम् ।

तत्र नः कौतुकं ब्रह्मन्महद्वै संप्रवर्तते ।।१८।।

The Sages said: Pray, relate fully the Mahajyaisthi during which the Bath produces immense benefit: great curiosity about it indeed arises in us, O Holy one. [18]

॥ जैमिनिरुवाच ॥

ज्येष्ठस्य विमले पक्षे या वै पञ्चदशी भवेत् ।

शक्रक्षैकांशगौ चन्द्रगुरू च गुरुवासरे ।।१९।।

1. See verse 19 onwards, below

शुभे योगे महाज्यैष्ठी सर्वपापप्रणाशिनी । २०.१।

Jaimini said: When on the fifteenth day of the bright fortnight of the month of Jyestha (full moon day), the Moon and Jupiter remain together with the Jyestha star and it is Thursday, then in that auspicious Conjunction moment it is called Mahajyaisthi which destroys all sins. [19-20.1]

सर्वक्षेत्रं सर्वतीर्थं सप्त वै सागरास्तथा ।। २०.२।।

क्रतवश्च महादानसमूहश्च तपांसि च ।

विद्याश्चाष्टादशविधा व्रतानि विविधानि च ।। २१ ।।

शान्तिपौष्टिककर्माणि सांख्ययोगस्तथैव च ।

सर्वे सम्भूय गच्छन्ति क्षेत्रं श्रीपुरुषोत्तमम् ।।२२।।

On that occasion, all the sacred places, all holy bathing places, the seven Seas, the sacrifices, the multitude of great charities, the austerities, the eighteen divisions of sciences, various kinds of holy observances, the rituals for peace and welfare, as also Sankhya Yoga - all go together to the sacred place Sri Purusottama. [20.2-22]

वृन्दशः प्रविभक्तास्त एकैकं क्षेत्रगं प्रति ।

कस्मै वयं भाग्यवते ज्येष्ठस्नानावलोकने ॥२३॥

महाज्यैष्ठ्यां प्रवेक्ष्यामः परस्परमहंमया ।

तत्र यान्ति महायोगे भगवत्क्षेत्रमुत्तमम् ।।२४।।

In that great Conjunction moment, they go to that excellent sacred Abode of the Lord, divided in groups, mutually asserting superiority, and approach each person who visits that sacred place, thinking, "For the sake

of blessing which person who is fortunate enough to see the Bath in Jyestha month, shall we enter on the Mahajyaisthi day ?" [23-24]

महाज्यैष्ठी महापुण्या भगवत्प्रीतिवर्द्धनी ।

तस्यां सम्पूज्य देवेशं जगन्नाथं कृपार्णवम् ।

दृष्ट्रा च स्नाप्यमानं तं पापकोशाद्विमुच्यते ।। २५ ।।

Mahajyaisthi is greatly holy and augments the pleasure of the Lord. On that day, worshipping the Lord of gods Lord Jagannatha who is the Ocean of mercy, and also beholding Him being bathed, one is freed from the cover of sins. [25]

अत ऊर्ध्वं प्रवक्ष्यामि व्रतं तज्ज्येष्ठपञ्चकम् ।

व्रतेनानेन लभ्यं यत्तत्तदेवं ब्रवीमि वः ।। २६॥

I shall henceforward speak about that Observance 'Jyesthapanchaka': I am also thus telling you all that is obtained by that Observance. [26]

दशम्यां नियमं कुर्यात्प्रातः स्नात्वा यथाविधि ।

आचार्यं वृणुयात्तत्र वैष्णवं द्विजपुंगवम् ।।२७।।

On the Tenth day of the fortnight one should make a vow, and after taking bath in the morning as per procedure, he should then invite the Preceptor who should be a devotee of Lord Visnu and a most excellent Brahmin. [27]

इत्थं सङ्कल्पममलं गृह्णीयाद्व्रतमुत्तमम् ।।२८।।

He should thus make the pure resolve and take up the excellent Observance : [28]

देवदेव जगन्नाथ संसारार्णवतारक ।

अद्यारभ्य व्रतं देव यावज्यैष्ठी च सा तिथि:

तावद्व्रतं करिष्यामि प्रीतये तव केशव ।। २९।।

“O Lord of the gods, O Lord Jagannatha, O Lord who savest from the ocean of worldly existence Commencing the Observance today, O Lord, till the day of Jyaisthi (full-moon day) I shall perform the Observance for Thy pleasure, O Lord Visnu. [29]

सर्वतीर्थाभिषेकं च प्रत्यहं व्रतभोजनम् ।

मूर्तीनां तव पञ्चानामेकस्यापि प्रपूजनम् ।।३०।।

एकस्मिन्दिवसे देव त्रिसन्ध्यं त्वत्प्रसादतः ।

समाप्यतां व्रतमिदं सफलं चास्तु ते प्रभो ।। ३१ ।।

I shall take bath in all the holy bathing places daily, eat only that food which is appropriate to the Observance, and also worship one of Thy five Forms each day, O Lord, in the three Junctures 2 of the day. May by Thy grace, O Lord, this Observance taken up for Thy sake be completed and also be fruitful!". [30-31]

ततः पञ्चसु तीर्थेषु स्नात्वा च गृहमेत्य च ।

स्थण्डिले विलिखेत्पद्ममष्टपत्रं सकर्णिकम् ||३२||

Then, having bathed in the five holy bathing places and going home, he should draw on the bare ground a lotus with eight petals and with pericarp. [32]

तन्मध्ये स्थापयेत्कुम्भं तीर्थांभोभिः प्रपूरितम् ।

सचन्दनफलैर्युक्तं तन्मुखे ताम्रभाजनम् ।।३३।।

वाससा वेष्टितं कण्ठे पात्रं चाक्षतपूरितम् ।

तन्मध्ये स्थापयेद्देवं सौवर्णं मधुसूदनम् ।।३४।।

शुभाङ्गावयवं शान्तं वामे श्रीयुतमीश्वरम् ।।३५।।

दक्षिणे च गरुत्मन्तं स्पृशन्तं पृष्ठदेशतः ।

शङ्खचक्रधरं चोर्ध्वे पद्मासनगतं विभुम् ।। ३६।।

पूजयेदुपचारैस्तमाचार्यो वापि भो द्विजाः ।

नीलोत्पलानां मालां तु भक्त्या देवाय दापयेत् ।।३७।।

2. Dawn, noon and sunset

At the centre of that he should install a sacred pot completely filled with the waters of the holy bathing places. At its mouth there should be placed a copper vessel with sandal paste and fruits, and covered with cloth at the neck, and the vessel should be filled with rice grains. Inside that a golden image of Lord Madhusudana (Visnu) should be placed. The Lord should be with beautiful limbs, gentle, with Goddess Laksmi to His left, touching

Garuda on the back on His right side, holding the conch and discus high up, and seated on the lotus. O Sages, he or the Preceptor should worship the all-powerful Lord with the sacred services. He should get offered a garland of blue-lotus flowers to the Lord with devotion. [33-37]

दशम्यां पूजयित्वैवं दशकोट्यघनाशनम् ।

प्रार्थयेत्प्राञ्जलिर्भूत्वा मन्त्रमेतं समुच्चरन् ।। ३८ ।।

Thus worshipping the Lord on the Tenth day of the fortnight, ten crores of sins are destroyed. Then he should pray with palms joined reverentially, uttering this mantra : [38]

मधुसूदन देवेश नमस्ते माधवीप्रिय ।

कृपावारांनिधे पाहि पतितं मां भवार्णवे ।। ३९ ।।

"O Destroyer of demon Madhu, O Lord of the gods, salutations unto Thee, O Lord who art dear to Goddess Madhavi (Earth)! Protect me who am fallen in the ocean of worldly existence, O Ocean of Mercy". [39]

एकादश्यां चतुर्बाहुं शङ्खचक्रगदाधरम् ।

नारायणं पद्मसंस्थं पञ्चनिष्कविनिर्मितम् ।।

तदर्धं निर्मितं वापि पूजयेत्पद्ममालया ||४०|

On the Eleventh day, with a garland of lotuses he should worship Lord Narayana fashioned out of gold of the measure of five coins or made of half of it, having four hands, holding the conch, discus and mace, and standing on the lotus. [40]

नैवेद्यं पायसं दद्यात्सितां रम्भाफलानि च ।

नानाविधं च नैवेद्यं दत्त्वा सम्प्रार्थयेन्मुदा ।।४१।।

As food of offering, he should offer rice-porridge, white sugar and banana fruits. Having offered various kinds of food, he should pray with joy : [41]

नारायण नमस्तेऽस्तु भवसागरतारण ।

त्राहि मां पुण्डरीकाक्ष शरणागतवत्सल ।।४२।।

"O Lord Narayana! Salutations be unto Thee, O Lord who helpest to cross the ocean of worldly existence. Protect me, O Lord with lotus-like eyes, O Lord who art kind to the one who has taken refuge!" [42]

एकादशेन्द्रियकृतं पापराशिमनुत्तमम् ।

अनादिभवनिर्व्यूढं नाशयेत्पूजितः प्रभुः ।।४३।।

When worshipped, the Lord destroys the worst mass of sins committed through the eleven sense-organs3, and brought about by beginningless worldly, existence. [43]

द्वादश्यां यज्ञवाराहं पूजयेत्स्वर्णनिर्मितम् ।

चन्दनागुरुकर्पूरलेपनैश्चम्पकस्रजा ।। ४४ ।।

He should worship on the Twelfth day Lord Yajnavaraha made of gold, with anointing of sandal, aloe and camphor, and with a garland of champak flowers. [44]

3. Five organs of action, five organs of knowledge, and the mind

नानाविधापूपसारा भक्ष्यभोज्यफलान्विताः ।

निवेद्य प्रार्थयेद्देवं स्तुतिमेतां समुच्चरन् ।।४५।।

Having offered various kinds of cakes and cream, together with varieties of eatables, foods not needing chewing, and fruits, he should pray to the Lord, uttering this prayer: [45]

प्रलयार्णवसंमग्नां धरणीं धृतवानसि ।

किन्न शक्तो ममोद्धारे पतितस्यांघ्रिपङ्कजे ।

तन्मामुद्धर गोविन्द निमग्नं शोकसागरे ।।४६।।

“O Lord, Thou hadst upheld the earth which was immersed in the ocean of Cosmic Dissolution; wouldst Thou not be able to save me who have fallen at Thy lotus-like Feet ? Therefore, O Lord Govinda, save me who am immersed in the ocean of sorrow". [46]

अब्दो द्वादशमासो वै यावदब्दकृतानि तु ।

पापानि महदल्पानि हीतः पूर्वेषु जन्मसु

तद्विनाशयते देवो द्वादश्यामर्चितो नृणाम् ।।४७।।

The year has verily twelve months; all the sins of men, big or small, committed during the whole year, as also indeed those committed in births

previous to this, the Lord destroys when worshipped on the Twelfth day. [47]

त्रयोदश्यां तु प्रद्युम्नं शङ्खचक्रवराभयान् ।

धारयन्तं पद्मगतं चतुर्निष्कविनिर्मितम् ।।४८।।

उपचारैर्यथाप्रोक्तैः पूजयेद्भक्तितो नरः ।४९.१।

On the Thirteenth day, with devotion, and with the sacred services as have been stated, the man should worship Lord Pradyumna holding the conch, discus, and signs of granting boon and fearlessness, made of gold measuring four coins, and present on the lotus. [48-49.1]

अशोकपाटलीमालां चन्द्रपूर्णां समुज्वलाम् ।।४९.२।।

नैवेद्यं चैव पक्वान्नं फलं पक्वं मनोहरम् ।

दत्त्वा नमस्कृतिं कुर्वन्प्रार्थयेत्प्राञ्जलिः शुचिः ||५०||

Offering a bright garland of flowers of Asoka (Jonesia Asoka) and Patali (Bignonia suaveolens), full of camphor, and also food comprising cooked rice and charming ripe fruits, and after making salutations, he should pray to the Lord with palms joined reverentially and with a pure heart: [49.2-50]

देव प्रद्युम्न कामानां पूरक कामरूपधृक् ।

कामाश्च सफलाः सन्तु कामपाल नमोऽस्तु ते ।। ५१ ।।

“O Lord Pradyumna, O Fulfiller of wishes, O Lord who assumest form at will! May my desires be fulfilled, O Bestower of desires; salutations be unto Thee”. [51]

चतुर्दश्यां नरहरिं पूजयेत्कनकाकृतिम् ।

वक्षःस्थलस्थया लक्ष्म्या प्रीयमाणं सटोज्ज्वलम् ।।५२।।

व्यात्ताननं साट्टहासं योगपट्टाब्जसंस्थितम् ।

सुतीक्ष्णनखरं देवं सर्वापद्विनिवारणम् ।।५३।।

चतुर्भिर्हमनिष्कैश्च घटितं शुभलक्षणम् ।।

पूजयेत्पूर्ववद्देवं सोपहारं सुभक्तितः ।।५४।।

On the Fourteenth day he should worship Lord Narasimha in golden form made of gold of the measure of four coins and with auspicious features, who is being pleased by Goddess Laksmi present in His chest-region, having bright mane, with wide open mouth, and having loud laughter. The Lord who removes all dangers is stationed on the lotus, dressed with Yogic cloth spread over back and knees, and having very sharp claws. He should worship the Lord as before, with presents and with great devotion. [52-54]

जपाकुसुममालां च जातीपुष्पस्रजं तथा ।

दत्त्वा पुष्पाञ्जलीन्पादे प्रणम्य सप्रदक्षिणम् ।।५५।।

Offering a garland of Japa (China-rose) flowers, as also a garland of Jasmine flowers, and flowers held in joined palms and offered at the feet, bowing down and circumambulating, he should pray: [55]

यथा हिरण्यकशिपुं लोकानां हितकाम्यया ।

व्यदारयस्तथा पापसङ्घ नाशय पूजितः ।।५६।।

"O Lord, just as Thou hadst torn the demon Hiranyakasipu wishing the welfare of the worlds, similarly, having been worshipped, pray, wipe out the collection of my sins". [56]

एवं सम्प्रार्थ्य नृहरिं प्रणम्य दण्डवत्क्षितौ ।

निर्वर्त्य व्रतमेवं तद्व्रती पञ्चदिनात्मकम् ।

पञ्च पञ्च प्रदीपांस्तु दिवारात्रौ प्रदापयेत् ।।५७।।

Having thus prayed to Lord Narasimha, prostrating himself like a stick on the ground in obeisance and completing the Observance of the five days in this manner, that man who has undertaken the Observance should place five lamps each both during the day and during the night. [57]

वस्त्रयुग्मान्पञ्च पञ्च च्छत्रोपानद्युगं तथा ।

सयज्ञसूत्रान्कलशान्पञ्च पञ्च फलान्वितान् ।।५८।।

भोजनान्ते द्विजेभ्यश्च प्रदद्याच्छ्रद्धयान्वितः ।।५९।।

He should also with reverence give away to Brahmins five pairs of clothes, five umbrellas and pairs of foot- wear, together with sacrificial sacred thread, five pots along with five fruits, after feeding them. [58-59]

रात्रौ जागरगीताद्यैस्तथा नानोपहारकैः ।

तोषयेद्वासुदेवं तु पुराणपठनेन तु ।। ६० ।।

He should please Lord Krsna (Jagannatha) with vigil, song, etc. at night, as also with offering of various presents and reading of Puranas. [60]

पौर्णमास्युषसि स्नात्वा श्रीकृष्णस्यान्तिकं व्रजेत् ।। ६१ ।।

On the full-moon day, having bathed early morning he should go near Lord Sri Krsna (Jagannatha). [61]

रामं कृष्णं सुभद्रां च पूजयित्वा यथाविधि ।

स्नपनं कारयित्वाथ दृष्ट्वा वा शास्त्रचोदितम् ।।६२।।

स्नानं कृत्वा पुनः सिन्धौ गृहमागत्य तत्र वै ।

यत्र विष्णोर्मूर्तयस्ताः कुम्भस्था मन्त्रपूजिताः ।।६३।।

तासां पश्चिमतो वह्निं समाधाय यथाविधि ।

अग्निकार्यं प्रकुर्वीत स्वैः स्वैर्मन्त्रैः पुरोहितः ।।६४।।

Worshipping Lord Balabhadra, Lord Jagannatha and Goddess Subhadra as per procedure, he should get their Bath performed, or see it, as prescribed in scriptures. Then he should again bathe in the Sea and come back to his house, to the place where those images of Lord Visnu have been placed in the sacred pot and worshipped with mantras. To their west the Priest should perform lighting of the sacred fire as per procedure, and make offerings to the sacred fire with the respective mantras of the Deities. [62-64]

प्रणवादिचतुर्थ्यन्तं नमोन्तं नाम चेरयेत् ।

देवानां मूलमन्त्रस्तु स्वाहान्तो होमकर्मणि ।। ६५।।

He should utter the Names of the Deities as beginning with Om, ending with the dative and having ‘namah' (salutations) at the end; and for the ritual of offering oblations, the basic mantra of the Deities ends with ‘swaha’. [65]

चरोराज्यस्य समिधां पलाशानां पृथक्पृथक् ।

एकैकं देवमुद्दिश्य जुहुयाच्च शतं शतम् ।।६६।।

He should offer as oblation Caru, ghee, and sacrificial firewood of the flame-tree hundred times each separately, dedicating to each of the Deities. [66]

तस्य पुष्पशतं चैव जुहुयात्तदनन्तरम् ।

पूर्णाहुतिं ततो हुत्वा ब्रह्मणे दक्षिणां ददेत् ।।६७।।

Thereafter oblation of hundred flowers of that plant should also be offered. Then having made the concluding oblation, he should give monetary presents to the Priest. [67]

आचार्ये दक्षिणां दद्यात्सुवर्णं धेनुमेव च ।

स्वर्णशृङ्गीं रौप्यखुरां नानोपकरणैर्युताम् ।।६८ ।।

महार्घ्यवस्त्रदानानि येन तुष्यति वा गुरुः ।६९.१ ।

He should give to the Preceptor presents of gold, a cow with gold-plated horns and silver-plated hoofs along with various accompaniments, and very valuable clothes as gifts, by which verily the Teacher would be pleased. [68-69.1]

सर्वोपकरणैर्युक्ताः प्रतिमाश्च निवेदयेत् ।।६९.२।

ब्राह्मणान्भोजयेत्सर्पिः खण्डयुक्तैश्च पायसैः । ७०.१ ।

He should also offer the images together with all the paraphernalia. He should feed the Brahmins with rice- porridges mixed with ghee and sugar-candy. [69.2-70.1]

एतद्व्रतं समाख्यातं ज्येष्ठपञ्चकमुत्तमम् ।।७०.२।।

अनुष्ठाय नरो भक्त्या स्नानदर्शनजं फलम् ।

समग्रं लभते विप्रास्तदा नैवात्र संशयः ।। ७१ ।।

This Observance is well-known as the excellent 'Jyestha- pañcaka'; O Sages, by performing this with devotion, a man then gets all the benefits of beholding the Bath: there is no doubt on this score. [70.2-71]

एकादशी या तु मध्ये निर्जला सा प्रकीर्तिता ।

एकां तां भक्तियुक्ता ये यथाविधि चोपासते ।।७२।।

यावज्जीवकृताः सर्वा एकादश्यो न संशयः ।

व्रतराजमिमं कृत्वा सर्वव्रतफलं लभेत् ।।७३।।

यान्यान्समीहते कामांस्तांस्तानाप्नोत्यसंशयः ।।७४ ||

The Ekadasi (Eleventh day of the fortnight) which falls within this is well-known as 'Nirjala' (without water). Those who, endowed with devotion, observe that one alone as per procedure, are deemed to have observed all the Ekadasis till the end of their lives: there is no doubt about it. Having performed this Chief of Observances one gets the benefit of all the Observances; whatever desires one cherishes, all those one attains undoubtedly. [72-74]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

ज्येष्ठपञ्चकव्रतवर्णनं नाम द्वात्रिंशोऽध्यायः ।।३२।।

Thus ends the Thirty-second Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Jyesṭhapañcaka Observance.

त्रयस्त्रिंशोऽध्यायः

Thirty-third Chapter

The Great Car Festival

॥ जैमिनिरुवाच ॥

अत ऊर्ध्वं प्रवक्ष्यामि महावेदीमहोत्सवम् ।

अज्ञानतिमिरान्धोऽपि येन भास्वत्पदं व्रजेत् ।।१।।

Jaimini said: I shall henceforward speak about the "Mahavedi" Great Festival through which even one who is blind with the darkness of ignorance attains the effulgent state. [1]

वैशाखस्यामले पक्षे तृतीया पापनाशिनी ।

स्वयमाविष्कृता चैषा प्राजापत्यर्क्षसंयुता ॥२॥

In the bright fortnight of Vaisakha month the Third day is the destroyer of sins when there is conjunction of the star Rohini, and this has been self-revealed. [2]

तस्यां सङ्कल्प्य नृपतिराचार्यं वरयेच्छुचिः ।

एकं त्रीनथ तक्षाणं दृष्टकर्माणमादरात् ।।३।।

वृणुयाद्वनयागाय वस्त्रालङ्करणादिभिः ।४.१ ।

On that day after making the resolve, the King with purity should invite the Preceptor. Then he should select with honour, with clothes, ornaments, etc. one experienced carpenter, or three, for the Forest- sacrifice. [3-4.1]

1. Great Altar, in Gundică temple

तक्ष्णा सार्धं वनं गत्वा साधुवृक्षगणाकुलम् ।।४.२।।

तन्मध्ये वह्निमाधाय मन्त्रराजेन मन्त्रवित् ।

अष्टोत्तरशतं हुत्वा सम्पाताज्यविमिश्रितम् ।।५।।

आज्यं तरूणां मूले तु प्रत्येकमभिधारयेत् ।६.१।

Going along with the carpenter to the forest which should be abounding in auspicious trees, in the middle of that, the Preceptor who would be having the knowledge of mantras should light the sacrificial fire and offer oblations one hundred and eight times with the excellent mantra. Then he should apply ghee mixed with the residual ghee of the offering, at the root of the trees one by one. [4.2-6.1]

दिक्पालेभ्यो बलिं दत्त्वा क्षेत्रपालपशूंस्तथा ।।६.२।।

वनस्पतये जुहुयात्क्षीरौदनशताहुतिम् ।७.१।

Having made offering to the Guardians of the quarters of the sky as also offering of animals for the Protector of the sacred place, he should offer a hundred oblations of milk and rice to the Chief plant. [6.2-7.1]

ततः परशुमादाय वृक्षमूलेषु दिक्षु वै ।।७.२।।

आज्यसंस्कृतिदेशेषु आचार्यो मन्त्रमुच्चरन् ।

किञ्चित्किंञ्चिच्छेदयेद्वै चिन्तयन्नगरुडध्वजम् ॥८॥

Then taking up the axe, and uttering mantra, the Preceptor should cut just slightly at the roots of each of the trees verily on all sides at places touched by the ghee, thinking of Lord Visnu. [7.2-8]

नदत्सु तूर्यघोषेषु गीतमङ्गलवादिषु ।

नियोज्य वर्धकिं तत्र आचार्यः स्वगृहं व्रजेत् ॥९॥

Amidst musical instruments making sound, songs, and auspicious utterances, the Preceptor should engage the carpenter in that work and return to his own house. [9]

अथवा स्थानलब्धानि दारूणि रथकर्मणि ।

उक्तसंस्कारविधिना संस्कुर्यात्कल्पितेऽनले ।।१०।।

Or, the timber available locally should be sanctified as per the above procedure of sanctification through the fire lighted, for use in making of the chariot. [10]

आरभेत रथं कृत्वा विघ्नराजमहोत्सवम् ।

षोडशारैः षोडशभिश्चक्रैर्लोहमयैर्दृढैः ।।११।।

युक्तं विष्णो रथं कुर्याद्दृढाक्षं दृढकूबरम् ।

विचित्रघटनाकक्षपुत्तलीपरिवेष्टितम् ।।१२।।

The work of making the chariot should be started after performing the great ceremony of Lord Vighnaraja (Ganesa). The chariot of Lord Visnu should be made with sixteen strong iron wheels each having sixteen spokes provided to it, and with firm axles and strong poles. It should have a wonderfully fashioned chamber beset with small images all around. [11-12]

नानाविचित्रबहुलमिक्षुखण्डविराजितम् ।

चतुस्तोरणसंयुक्तं चतुर्द्वारं सुशोभनम् ।।१३।।

नानाविचित्रबहुलं हेमपट्टविराजितम् ।

द्वाविंशतिकरोच्छ्रायं पताकाभिरलङ्कृतम् ।।१४।।

It should have plenty of varieties of colourful things, and should look splendid with pieces of stalks of sugarcane. It should have four very beautiful entrances with four arches. It should be looking charming with numerous varieties of wonderful golden silken cloth; it should be twenty-two cubits high, and decorated with banners. [13-14]

गारुडं च ध्वजं कुर्याद्रक्तचन्दननिर्मितम् ।

दीर्घनासं स्थूलदेहं कुण्डलाभ्यां विभूषितम् ।।१५।।

चञ्चग्रदष्टभुजगं सर्वालङ्कारभूषितम् ।

वितत्य पक्षती व्योम्नि उड्डीयन्तमिवोदितम् ।।१६।।

दैत्यदानवसंघस्य बलदर्पविनाशनम् ।

सर्वाङ्गं तस्य कनकैराच्छाद्य परिशोभयेत् ।।१७।।

The ensign should be made with Garuda's image carved out of red-sandalwood, with long nose, stout body, and embellished with ear-rings. He should be having a snake bitten at the tip of his beak, and adorned with all ornaments. He should be looking as though flying in the sky with his wings spread out, destroying the strength and pride of the multitude of Daityas and Danavas2. His entire body should be made beautiful by covering it with gold. [15-17]

रथमेवं हरेः कुर्यात्स्वासनं सुपरिष्कृतम् ।१८.१।

The chariot of Lord Jagannatha should thus be made, with an excellent seat, and well adorned. [18.1]

चतुर्दशरथाङ्गैस्तं रथं कुर्याच्च सीरिणः ।। १८.२।।

The chariot of Lord Balabhadra should be made with fourteen wheels. [18.2]

चक्रैर्द्वादशभिः कुर्यात्सुभद्राया रथोत्तमम् ।

सप्तच्छदमयं कुर्यात्सीरिणो लांगलध्वजम् ।।१९।।

One should make the excellent chariot of Goddess Subhadra with twelve wheels. The chariot Langaladhvaja (with the ensign of palm tree) of Lord Balabhadra should be made of the wood of the seven-leafed poon tree. [19]

2. Demons who are descendents respectively of Diti and Danu

देव्याः पद्मध्वजं कुर्यात्पद्मकाष्ठविनिर्मितम् ।

विरचय्य रथान्राजा प्रतिष्ठां पूर्ववच्चरेत् ।।२०।।

यथामन्त्रं यथाशास्त्रं विश्वसेद्ब्राह्मणेषु च ।

ब्राह्मणा जगदीशस्य जंगमास्तनवः स्मृताः ।।२१।।

The chariot Padmadhvaja (with the ensign of lotus) of the Goddess should be built with the wood of Padma (Prunus Puddum) tree. Having got the chariots built, the King should do the consecration as before, with the appropriate mantra and in conformity with the scriptures. In this regard he should have faith in the Brahmins, since the Brahmins are said to be the moving bodies of the Lord of the world. [20-21]

इत्थं सुघटितं चक्रित्रयं देवत्रयस्य वै ।

आषाढस्य सिते पक्षे दिने विष्णोः शुभप्रदे ।।२२।।

प्रतिष्ठाप्य समृद्धेन विधिना पूर्ववद्द्विजाः ।

रक्षणीयं तथा तत्र नारोहेत्कश्चनाशुभः ।।२३।।

पक्षी वा मानुषो वापि मार्जारनकुलादयः । २४.१।

O Sages, the three chariots of the three Deities which have been nicely built in this manner, should be consecrated with proper procedure as before, on the day of the bright fortnight of Asaḍha month, which is sacred to Lord Visnu and is conducive to auspiciousness. Thereafter these should be properly guarded there so that any inauspicious creature such as bird, human being, or cat, mongoose, etc. does not climb it.

[22-24.1]

ततो दिनत्रयादर्वाग्रथानामुत्तरे कृते ।।२४.२।।

मण्डपे उत्सवाङ्गे वा प्रकुर्यादङ्करार्पणम् ।

अद्भुतेष्वथ जातेषु शान्तिं कुर्यात्पुरोदिताम् ।।२५।।

Then within three days, inside a pavilion earlier made within the festival area to the north of the chariots, placing of the sacred sprouts should be done properly. In the event of unexpected untoward happenings, the rites for peace as stated before should be performed duly. [24.2-25]

रथ्या सुसंस्कृता कार्या महावेदीं यथा व्रजेत् ।

पार्श्वयोर्मण्डलं कुर्यात्पथि गुल्मादिभिः फलैः ।। २६ ।।

सुमनः स्तबकैर्माल्यैर्दुकूलैश्चामरैस्तथा ।

यथा सुपुष्पितारण्यराजी तत्र विराजते ।।२७।।

The road by which the chariot will go to the Mahavedi should be well prepared. On both sides on the way, areas should be arranged with shrubs and the like, fruits, bunches of flowers, garlands, fine cloths and chowries, so that it would look like a row of forests shining there with beautiful flowers. [26-27]

भूमिः समा च कार्या वै निष्पंका सुखचारणा ।

निर्मला च सुगन्धा च सुदूराद्वर्जितोत्करा ।।२८।।

The ground should also be made even, free from mud, easy of movement, devoid of filth, and fragrant; and rubbish, if any, should be put away at a great distance. [28]

धूपपात्राण्यनुपदं दिगामोदकराणि च ।

चन्दनाम्भः परिक्षेपो यन्त्रपातोत्करस्तथा ।।२९।।

Incense-pots which would be bringing joy all around should be placed at every step, and sandal water should be sprinkled all around, being thrown upwards by mechanical contrivances. [29]

बहूनि ऋतुपुष्पाणि पुष्पवृष्ट्यर्थमेव हि ।

नटनर्तकमुख्याश्च गायना बहवस्तथा ।।३०।।

वेश्या यौवनगर्वाढ्या रूपालङ्कारभूषिताः । ३१.१।

There should be abundant seasonal flowers for the purpose of showering of flowers. There should also be numerous prominent actors and dancers

as also singers, and harlots proud of their youth and adorned with their beauty and ornaments. [30-31.1]

मृदङ्गाः पणवाश्चैव भेरीढक्कादयस्तथा ।। ३१.२ ।।

बहवो बहुधा तत्र पताकाश्चित्रितान्तराः ।

ध्वजाश्च बहवस्तत्र स्वर्णराजतनिर्मिताः ।। ३२ ।।

वैजयन्त्यो बहुविधा भूमिगा वाहनास्तथा ।

हस्तिनश्च हयाश्चैव सुसन्नद्धाः स्वलङ्कृताः ||३३||

There should be tabours, small drums, kettle-drums, as also large drums, etc. There should also be many varieties of flags with colourful interiors, many ensigns made of gold and silver, and many kinds of banners. There should be vehicles which ply on land, and elephants and horses well-equipped and well-decorated. [31.2-33]

एवं सम्भृतसम्भारः क्षितिपालः शुचिव्रतः ।

मुदा भक्त्या च परया युक्तः कुर्यान्महोत्सवम् ।।३४।।

Thus having arranged all the necessary things, the King with pure resolve and possessed of supreme devotion, should perform the Great Festival with joy. [34]

आषाढस्य सिते पक्षे द्वितीया पुष्यसंयुता ।

अरुणोदयवेलायां तस्यां देवं प्रपूजयेत् ।। ३५।।

On the second day of the bright fortnight of Asaḍha month when there is conjunction of the Pusya star, at the time of daybreak he should properly worship the Lord. [35]

ब्राह्मणैर्वैष्णवैः सार्धं यतिभिश्च तपस्विभिः ।

विज्ञापयेद्देवदेवं यात्रायै संस्कृताञ्जलिः ।। ३६।।

Along with Brahmins, devotees of Lord Visnu, monks and men of austerity, he should pray to the Lord of gods with palms joined reverentially, for the Festive Procession (of the Lord): [36]

इन्द्रद्युम्नं क्षितिभुजं यथाऽऽज्ञासीः पुरा विभो ।

विजयस्व रथे नाथ गुण्डिचामण्डपं प्रति ।।३७।।

“O all-powerful Lord, even as Thou hadst formerly commanded King Indradyumna, O Lord, be gracious to triumphantly proceed on the chariot to the Gundica Open Hall. [37]

तवापाङ्गविलोकेन प्रपुनन्तु दिशो दश ।

निःश्रेयसपदं यान्तु स्थावराणि चराणि च ।। ३८।।

May the ten directions be sanctified by Thy side- glances! May the moving and the non-moving beings reach the state of ultimate blessedness ! [38]

अवतारः कृतो ह्येष लोकानुग्रहकाम्यया ।

तदेहि भगवन्प्रीत्या चरणं न्यस्य भूतले ।। ३९।।

This Incarnation has been taken by Thee with the wish to bestow kindness on the world: therefore, be gracious to come, O Lord, with pleasure, placing foot on the ground'. [39]

ततः कर्पूरचूर्णैश्च सुमनोभिरवाकिरेत् ।

पथि शाकुनसूक्तानि प्रपठन्ति द्विजातयः ।।४०।।

केचिन्मङ्गलगाथाश्च केचिज्जय जयेति च ।

जितं त इति मन्त्रं वै केचिदुच्चैर्जपन्ति च ।।४१।।

Thereafter the way should be covered with camphor powder and flowers. The Brahmins should be reciting aloud the Sakunasūktas (of the Rg Veda); some would be chanting auspicious songs, and some uttering "Victory to Thee, Victory !” Some would be repeating aloud the mantra, ‘Jitam te (Conquered by Thee), etc.' [40-41]

सूतमागधमुख्याश्च कीर्तिं पुण्यां मुदा जगुः ।

स्वर्णदण्डप्रकीर्णानां श्रेणी चोभयपार्श्वयोः ||४२||

लीलयाऽऽन्दोलयन्ति स्म रणत्कङ्कणमञ्जुलम् ।४३.१।

The chief royal heralds and panegyrists would be singing with joy the holy glories of the Lord. Rows of chowries with golden handles on both sides would be swinging as it were in sport with the jingling of charming bangles. [42-43.1]

स्वर्णपात्रपरिक्षिप्तकृष्णागुरुसुधूपितैः ।।४३.२।।

सुरभीकृतसर्वाशामुखे व्योमाङ्गणे तथा ।४४.१।

At that time all the directions of the quarters as also the sky region would be perfumed by the nice incense of black aloe thrown out from golden vessels. [43.2-44.1]

चर्चरीझर्झरीवेणुवीणामाधुरिकादयः ।

शब्दायन्ते सुमधुरं गोविन्दविजयान्तरे ।।४४.२।।

Musical symphonies, drums, flutes, lutes, musical instruments, etc., would be making sounds very sweetly for the sake of the Triumphant Procession of Lord Visnu. [44.2]

एवं प्रवृत्ते समये कृष्णं रामपुरःसरम् ।

नयन्ति विप्रा भद्रां च क्षत्रियाश्च विशस्तथा ।।४५।।

The time having commenced thus, Brahmins, Ksatriyas and Vaisyas take Lord Krisna (Jagannatha) along, with Lord Rama (Balabhadra) going before, and also Goddess Bhadra (Subhadra). [45]

छत्रमाला समुदिता मुक्तास्रक्चीनतोरणा ।

रत्नध्वजा हेमदण्डाः पार्श्वयोर्मुरवैरिणः ।।४६।।

Rows of parasols decorated with strings of pearls, and festoons of silk, gem-set ensigns and golden staffs are kept raised on both sides of Lord Jagannatha. [46]

राजा चतुर्विधा वर्णा अन्ये ये च पृथग्जनाः ।

दीना महान्तश्च तदा समानास्तत्र भान्ति वै ।।४७।।

The King, the four classes of men and the other people who are there, the low as well as the high, all verily appear equal at that time. [47]

सलीलचरणन्यासं तूलिकास्तरणेषु तान् ।

वासयन्तः क्वचिच्छ्रान्ता देवांस्ते रथमन्वियुः ।।४८।।

They should proceed to the chariot putting steps sportively and resting the Deities sometimes on cotton- seats, if somewhere they feel tired. [48]

महोत्सवं समासाद्य गीतकोलाहलानि च ।

करे कृत्वा जगन्नाथं भ्रामयित्वा रथोत्तमम् ।।४९।।

रामं कृष्णं सुभद्रां च रथमध्ये निवेशयेत् ।

चारुचन्द्रातपाढ्येन मण्डपेन विराजिते ।।५०।।

किङ्किणीमालिकाभिश्च माल्यचामरभूषिते ।

ससारकृष्णागुरुजधूपपूरितगर्भके ।।५१।।

To the accompaniment of grand festivity, singing and jubilant uproar, the Lord of the world (Lord Jagannatha) should be taken by the hand. Making them go round the excellent chariot, Lord Balabhadra, Lord Jagannatha and Goddess Subhadra should be made to enter inside the chariot. The chariot should be shining in a pavilion decorated with a charming canopy. It should be adorned with chains of tiny bells and garlands and chowries, and its interior chamber filled with the incense of black aloe together with resin. [49-51]

ततस्तान्वासयित्वा तु तूलिकासु सुरोत्तमान् ।

भूषयेद्विविधैर्भक्त्या वस्त्रालङ्कारमाल्यकैः ||५२ ।।

पूजयेदुपचारैस्तैः समृद्धैर्भक्तिभावितैः ।५३.१ ।

Thereafter having seated the most excellent Deities on the cotton-seats, with devotion they should be decorated with varieties of cloth, ornaments and garlands. They should be worshipped with rich sacred services with feelings of devotion. [52-53.1]

नातः परतरं विष्णोर्यात्रान्तरमवेक्ष्यते ।।५३.२।।

यत्र स्वयं त्रिलोकेशः स्यन्दनेन कुतूहलात् ।

मानयन्पूर्वमाज्ञां तां वर्षे वर्षे व्रजेदसौ ।।५४।।

Any other ceremonial procession of Lord Visnu which is superior to this is not seen, where the Lord of the three worlds Himself, honouring that former assurance of His, eagerly year after year moves by the chariot. [53.2-54]

रथस्थितं व्रजन्तं तं महावेदीमहोत्सवे ।

ये पश्यन्ति मुदा भक्त्या वासस्तेषां हरेः पदे ।। ५५ ।।

Those who with joy and devotion behold Him seated in the chariot and moving during the Mahavedi Great Festival, will dwell at the Feet of Lord Visnu. [55]

सत्यं सत्यं पुनः सत्यं प्रतिजाने द्विजोत्तमाः ।

नातः श्रेयः परं विष्णोरुत्सवः शास्त्रसंमतः ||५६||

यथा रथविहारोऽयं महावेदीमहोत्सवः ।

यत्रागत्य दिवो देवाः स्वर्गं यान्त्यधिकारिणः ||५७||

This is the truth, this is the truth, and this again is the truth which I declare, O excellent Sages - there is no festival of Lord Visnu approved by the scriptures which is more conducive to welfare than this: as is this moving by the chariot, the Mahavedi Great Festival, to which the gods come from heaven, and go back to heaven with their status restored. [56-57]

किं वच्मि तस्य माहात्म्यमुत्सवस्य मुरद्विषः ।

यस्य सङ्कीर्तनात्पापं नश्येज्जन्मशतोद्भवम् ।।५८।।

What shall I say about the glory of that Festival of Lord Visnu, by speaking about which the sin produced by a hundred births is destroyed ? [58]

महावेदीं व्रजन्तं तं रथस्थं पुरुषोत्तमम् ।

बलभद्रं सुभद्रां च जन्मकोटिसमुद्भवम् ।।५९।।

दृष्ट्वा पापं नाशयति नात्र कार्या विचारणा ।६०.१ ।

By beholding that Supreme Being (Lord Jagannatha) as also Lord Balabhadra and Goddess Subhadra present in the chariot and proceeding to the Mahavedi, one destroys sins accrued from a crore of births: in this regard, no doubt should be harboured. [59-60.1]

रथच्छायां समाक्रम्य ब्रह्महत्या व्यपोहति ।।६०.२ ।।

By stepping into the shade of the chariot the sin of killing a Brahmin is destroyed. [60.2]

तद्रेणुसंसक्तवपुस्त्रिविधां पापसंहतिम् ।

नाशयेत्स्वर्गगङ्गायाः स्नानजं फलमाप्नुयात् ।।६१॥

The person whose body touches its dust, is able to destroy the three-fold heap of sins3, and he gets the benefit of bath in the celestial Ganga river. [61]

घनाम्बुवृष्टियोगेन रथमार्गे तु पङ्किले ।

दिव्यदृष्ट्या च कृष्णस्य समस्तमलहारिणि ।।६२।।

तत्र ये प्रणिपातांस्तु कुर्वते वैष्णवोत्तमाः ।

अनादिव्यूढपङ्कांस्ते हित्वा मोक्षमवाप्नुयुः ।। ६३।।

When the way of the chariot is muddy on account of the fall of rain water, because of the divine glance of Lord Jagannatha it becomes the remover of all sins; those excellent devotees of Lord Visnu who do prostrations there, shed the mire of sin developed from beginningless time and attain Liberation. [62-63]

गवां कोटिप्रदानस्य कन्यानामयुतस्य च ।

वाजिमेधसहस्रस्य फलं प्राप्नोत्यसंशयः ।।६४।।

One gets the benefit of giving away a crore of cows in charity, giving ten thousand girls in marriage, and performing a thousand horse-sacrifices: there is no doubt about it. [64]

अनुगच्छन्ति कृष्णं ये यात्राकौतूहलादपि ।

अनुव्रजन्ति नित्यं वै देवाः शक्रपुरोगमाः ।।६५।।

The gods with Lord Indra as the leader, for ever follow them who go behind Lord Jagannatha even out of curiosity for the Festive Procession. [65]

3. Committed through body, speech and mind

पश्यन्ति ये रथे यान्तं दारुब्रह्म सनातनम् ।

पदे पदेऽश्वमेधस्य फलं तेषां प्रकीर्तितम् ।। ६६ ।।

For those who see Lord Jagannatha, the Eternal Brahman in Wooden Form, going by the chariot, the merit of a horse-sacrifice is declared to be available at each step. [66]

वेदैः स्तुवन्ति वेदानां वक्तारो मोक्षदायिनम् ।

इतिहासपुराणाद्यैः स्तोत्रैर्वापि स्वयंकृतैः ।।६७।।

स्तुवन्ति पुण्डरीकाक्षं ये वै विगतकल्मषाः ।

वैष्णवं योगमास्थाय मोदन्ते नारदादिभिः ।।६८||

Those who at that time pray to the Lord who bestows Liberation, through Vedic hymns being learned in the Vedas, or others who pray to Lord Jagannatha through epics, puranas, etc., or through hymns composed by themselves, are verily freed from sin, and they all become established in the Yoga pertaining to Lord Visnu, and along with Narada and others they rejoice. [67-68]

कुर्वन्ति वासुदेवाग्रे जयशब्देन वा स्तुतिम् ।

ते वै जयन्ति पापानि विविधानि न संशयः ।। ६९ ।।

Those who extol in front of Lord Jagannatha with the words "Victory to Thee !" verily become victorious over different kinds of sins: there is no doubt regarding this. [69]

लयतालानभिज्ञोऽपि गीतमाधुर्यवर्जितः ।

नर्तनं कुरुते वापि गायत्यथ नरोत्तमः ।

वैष्णवोत्तमसंसर्गान्मुक्तिं प्राप्नोत्यसंशयः ।।७० ।।

Even though ignorant of timing and rhythm, and lacking in sweetness in singing, if the excellent man dances or sings, due to association with the best devotees of Lord Visnu he attains Liberation: there is no doubt about it. [70]

नामानि कीर्तयन्नस्य तेन याति सहैव यः ।

अनुव्रज्यात्तत्फलं वै प्राप्नोत्यत्र न संशयः ।। ७१ ।।

He who chanting the Names of the Lord goes along with Him, and follows Him, verily obtains that benefit: there is no doubt in this regard. [71]

जय कृष्ण जय कृष्ण जय कृष्णेति यो वदेत् ।

गुण्डिचानगरं यान्तं कृष्णं भक्तिसमन्वितः ।

न मातृगर्भवासस्य स च दुःखमवाप्नुयात् ।।७२।।

One who with the feeling of devotion, says 'Victory to Thee, O Lord Krsna ! Victory, O Lord Krsna! Victory, O Lord Krsna!' to Lord Krsna (Jagannatha)

proceeding to Gundicha township, does not have to undergo the pain of remaining in mother's womb (to undergo rebirth). [72]

चामरैर्व्यजनैः पुष्पस्तबकैर्नीलचोलकैः ।

रथस्याग्रस्थितो यो वै वीजयेत्पुरुषोत्तमम् ।।७३।।

स वीज्यमानोऽप्सरोभिर्गन्धवैरुपशोभितः ।

अनुव्रजद्भिस्त्रिदशैर्महेन्द्रासनसंस्थितः ।।७४।।

भुनक्ति भोगानतुलान्यावदाभूतसंप्लवम् ।

तदन्ते च ब्रह्मलोकं प्राप्य मुक्तिमवाप्नुयात् ।।७५।।

One who standing in front of the chariot indeed fans Lord Jagannatha with chowries, fans, flower bunches or blue cloth, will be fanned by celestial nymphs and adorned by Gandharvas and by the gods following him. He will be seated on the throne of Lord Indra, and will enjoy incomparable pleasures till the Cosmic Dissolution. And, after that, going to Brahmaloka he will attain Liberation. [73-75]

कृष्णस्य पुरतो ये वै पुष्पवृष्टिं प्रकुर्वते ।

ते वै मनोगतान्सर्वान्प्राप्नुवन्ति मनोरथान् ।।७६।।

Those who make shower of flowers indeed in front of Lord Jagannatha, verily attain fulfilment of all the desires entertained in mind. [76]

सहस्रनामभिः पुण्यैः पर्यटन्ति रथं तु ये ।

तेषां प्रदक्षिणं कुर्युस्त्रिदशा नतकन्धराः ।।७७।।

वसन्ति वैकुण्ठगृहे विष्णुतुल्यपराक्रमाः ।।७८ ।।

The gods with their heads bent circumambulate those who go round the chariot chanting the holy Thousand Names of Lord Visnu, and such persons dwell in the Abode of Lord Visnu, themselves becoming as powerful as Lord Visnu [77-78]

तस्मिन्काले महापुण्ये देवर्षिपितृसेविते ।

एकं ब्रह्म त्रिधाभूतं माययानुगतं स्वया ।।७९।।

साक्षाद्दारुस्वरूपेण महावेदीमहोत्सवम् ॥८०॥

रथारूढः कौतुकवान्यत्र याति जगत्प्रभुः ।

तस्मिन्काले पृथिव्यां तु चरेत्तत्र महोत्सवम् ।।८१।।

At that very auspicious time which is resorted to by the gods, sages and the manes, the One Brahman which has become three-fold in conformity with Its own Power of Illusion, when the Lord of the world Himself in the Wooden Form goes for the Mahavedi Great Festival mounting the chariot in sport, at that time He moves there on the earth for the Great Festival. [79-81]

देवा अप्युत्सवे तस्मिन्पुरुहूतपुरोगमाः ।

अभिमानं परित्यज्य श्रेणीभूता हि पार्श्वयोः ।। ८२ ।।

प्रकुर्वते महायात्रां तैस्तैर्दिव्यैः परिच्छदैः ।।८३ ।।

The gods too, led by Lord Indra, giving up their pride remain in line verily on the two sides in that Festival, and perform the Great Festival along with their respective celestial retinue. [82-83]

तेषामग्रेसरस्तत्र देवोऽपि प्रपितामहः ।

चतुर्दशानां जगतां कर्ता यः परमेश्वरः ।। ८४ । ।

The Great-Grandsire Lord (Brahma) who is the Creator of the fourteen worlds and is the Supreme Lord, also goes there in front of them. [84]

सोऽपि तत्र जगन्नाथं रथे यान्तं महोत्सवे ।

ब्रह्मलोकात्परावृत्य स्तुवन्वेदमयैः स्तवैः ।

पदे पदे प्रणमति भगवन्तं सनातनम् ।। ८५ ।।

He too, turning away from Brahmaloka, prays through Vedic hymns to Lord Jagannatha going by the chariot in that Great Festival, and bows to the Eternal Lord at every step. [85]

यद्यप्यब्जनिधेः कृष्णान्न भेदोऽस्ति तथाप्ययम् ।

महोत्सवस्य महिमा यत्र सर्वेऽनुयायिनः ।। ८६ ।।

Even though between Lord whose abode is the lotus (Brahma) and Lord Krsna (Jagannatha) there is no difference, still this is the glory of the Great Festival where all are followers of the Lord. [86]

नातः परतरो लोके महावेदीमहोत्सवात् ।

सर्वपापहरो योगः सर्वतीर्थफलप्रदः ।। ८७ ।।

There is no auspicious occasion in this world superior to this Great Mahavedi Festival which destroys all sins and confers the benefit of all holy places. [87]

कृष्णमुद्दिश्य यस्तत्र दानं ददाति वै नरः ।

यत्किञ्चिदक्षयफलं मेरुदानेन तत्समम् ।।८८ ।।

Dedicating to Lord Jagannatha, whatever a man gives there in charity, that yields imperishable benefit and becomes equal to giving away in charity as much as the Meru mountain. [88]

तस्याग्रे देवदेवस्य व्रजतो गुण्डिचाऽऽलयम् ।

यत्किञ्चित्कुरुते कर्म तत्तदक्षयमश्नुते ।।८९।।

Whatever action one does in front of that Lord of gods proceeding to the Gundică Abode, all that becomes undecaying. [89]

उपायनानि नाना वै भक्ष्यभोज्यानि चैव हि ।

समर्पयन्ति देवाय तत्प्रीत्यै वा द्विजन्मने ।

तेषामक्षय पुण्यानि सर्वकामप्रदानि च ।। ९०।।

Those who verily offer varieties of presents and also indeed various kinds of eatables to the Lord, or for His pleasure to a Brahmin, attain undecaying merits which also fulfil all their desires. [90]

हरेरग्रेसरा ये वै पश्यन्तस्तन्मुखाम्बुजम् ।

पदे पदे नमन्तश्च पङ्कधूलिपरिप्लुताः ।।९१।।

विहाय पाप कवचमभेद्यं कोटिजन्मभिः ।

क्षणान्मुक्तिफलं प्राप्य यान्ति विष्णोः शुभालयम् ।।९२।।

Those who going ahead in front of Lord Jagannatha verily behold His lotus-like face, and being covered completely with mud and dust salute Him at each step, shed the cover of sin which has become impenetrable through a crore of births; and attaining in a moment the reward of Liberation, they go to the auspicious Abode of Lord Visnu. [91-92]

सर्वक्रतूनां तीर्थानां दानानां यान्ति ते फलम् ।

भगवद्भक्तिभावानां नातः पुण्यतमो महः ।।९३।।

They attain the benefit of all sacrifices, of holy places, and of making gifts. For those who have the feeling of devotion to the Lord, there is no festival holier than this. [93]

एवं स भगवान्कृष्णः सुभद्रारामसङ्गतः ।

व्रजन्स्यन्दनश्रेष्ठस्थो द्योतयंश्च चतुर्दिशः ।। ९४ ।।

श्रीमदङ्गोपसृष्टेन मरुता सर्वदेहिनाम् ।

पापानि नाशयञ्छ्रीमान्दयालुर्भक्तभावनः ।।९५।।

अज्ञानामप्यविश्वासभाजां विश्वासहेतवे ।

निसर्गमुक्तिदोऽप्येष यात्रारंभान्करोति वै ।। ९६।।

व्रजन्समृद्ध्या देवानां मर्त्यानां च जनार्दनः । ९७.१।

The glorious Lord Krsna (Jagannatha) who is merciful and who promotes the welfare of devotees, thus, seated in the excellent chariot, moves in the company of Lord Balabhadra and Goddess Subhadra, radiating light in the four directions and destroying the sins of all creatures through the wind which softly touches His auspicious Body. Although by very nature He is the bestower of Liberation, yet for the sake of instilling faith in the ignorant and the faithless persons, Lord Jagannatha verily takes up activities like the festive processions, moving for the welfare of the gods and the human beings. [94-97.1]

सूर्ये ललाटं तपति मध्याह्ने मार्गमध्यतः ।। ९७.२।।

श्रान्ताकर्षजनस्तस्थौ म्लायन्वै तद्रजोवृतः ।

तत्रातपस्य शान्त्यर्थं दर्पणेष्वभिषेचयेत् ।।१८।।

पञ्चामृतैः शीततोयैः पुष्पकर्पूरवासितैः ।९९.१ ।

When the Sun scorches the head at midday in the middle of the way, overpowered by fatigue, man remains there languid, verily covered with its dust. Then, for relief from heat, sprinkling should be done on the mirrors with the mixture of the five sacred liquids (milk, curd, ghee, honey and

sugar) and with cold water perfumed with flowers and camphor. [97.2-99.1]

चामरैश्च जलार्द्रान्तैः शीतलैर्व्यजनैस्तथा ।।९९.२।।

वीजयेत्पुण्डरीकाक्षं सुभद्रां राममेव च । १००.१।

And Lord Jagannatha, as also Goddess Subhadra and Lord Balabhadra should be fanned with chowries wet with water at the tips and with cool fans. [99.2-100.1]

शीतैश्च पानकैर्हृद्यैस्तथा खण्डविकारकैः ।। १००.२।।

खर्जूरैर्नारिकेलैश्च नानारम्भाफलैस्तथा ।

तथा क्षीरविकारैश्च पनसैस्तृणराजकैः ।।१०१ ।।

इक्षुभिः स्वादुहृद्यैश्च फलैर्नानाविधैस्तथा ।

वासितैः शीततोयैश्च पक्वताम्बूलपत्रकैः ।।१०२।।

सकर्पूरलवङ्गाद्यैः पूजयेत्पुरुषोत्तमम् ।। १०३।।

Lord Jagannatha should also be worshipped with cold and agreeable soft drinks as also sugar-candy, dates, cocoanuts, varieties of banana fruits, milk-preparations, jack fruits, palm fruits, tasty and agreeable sugar canes, various kinds of fruits, fragrant cool water and ripe betel leaves together with camphor, clove, etc. [100.2-103]

तस्मिन्काले द्विजश्रेष्ठा ये पश्यन्ति जनार्दनम् ।

पूजयन्ति यथाशक्ति न ते संसारजं श्रमम् ।। १०४।।

प्राप्नुवन्ति द्विजश्रेष्ठा ब्रह्मलोकनिवासिनः ।। १०५ ।।

At that time, O best Sages, those who behold Lord Jagannatha and worship Him according to their capacity, do not get the trouble resulting from transmigration: they dwell in Brahmaloka, O excellent Sages. [104-105]

रथत्रयस्थितं देवत्रयं ये पुरुषर्षभाः ।

प्रदक्षिणं प्रकुर्वन्ति त्रिश्चतुः सप्त एव वा ।। १०६।।

दशप्रणामान्कृत्वान्ते स्थिताः प्राञ्जलयोऽग्रतः ।

पुरा रथस्थितान्ब्रह्मा स्तुतिभिर्याभिरब्जभूः ।। १०७ ।।

तुष्टाव ताभिर्देवेशं स्तुवन्ति परमेश्वरम् ।

ये नरा ब्रह्मलोकं ते प्रयान्ति नियतं द्विजाः ।। १०८ ।।

Those excellent men who circumambulate the three Deities seated in the three chariots, thrice, four times, or seven times, and after bowing ten times, at the end remain standing in front with palms joined reverentially and pray to the Lord of gods, to the Supreme Lord, with the hymns with which the Lord who is born of the lotus (Brahma) had formerly prayed to those Deities when they were present in the chariot, O Sages, surely go to Brahmaloka. [106-108]

ततोऽपराह्णे देवेशं दक्षिणानिलवीजितम् ।

शनैः शनैर्नयेद्गीतैर्वेणुवीणादिनादितैः ।। १०९ ।।

बन्दिनः स्तुतिपाठैश्च कलैर्मधुरिकास्वनैः ।

निरन्तरैः पुष्पवर्षैश्चामरान्दोलनैस्तथा ।।११० ।।

Thereafter in the afternoon, the Lord of gods, cooled by fanning of the southerly wind, should be taken little by little with the sounding of flutes, lutes, etc., with the recitation of eulogies by the herald, with sweet sounds of musical instruments, constant showering of flowers and waving of chowries. [109-110]

एवं व्रजति देवेशे सूर्यश्चास्तङ्गतो भवेत् ।

दीपिकानां सहस्राणि ज्वालितानि सहस्रशः ।।१११ ।।

तदालोकप्रकाशेन मार्गशेषश्च नीयते । ११२.१।

While the Lord of gods would be moving thus, the Sun would set; then thousands of lamps are lighted in large numbers, and with the illumination through their light, the remainder of the way is covered. [111-112.1]

रथावरोहणेनैषां मण्डपारोहणेन च ।। ११२.२।।

संमर्दः सुमहांस्तत्र दिदृक्षूणां कुतूहलात् । ११३.१।

On account of the alighting of these Deities from the chariots and going up to the Open Hall, there would be great crowding due to the eagerness of people who wish to see [112.2-113.1]

मण्डपे वासयेद्देवं गुण्डिचाऽऽख्ये मनोहरे ।। ११३.२।।

चारुचन्द्रातपे चारुमाल्यचामरभूषिते ।

रत्नस्तम्भमये स्वर्णवेदिकोपस्कृतान्तरे ।। ११४।।

प्राचीरवलयावीते सुधालेपसमुज्ज्वले ।

साधुसोपानघटिते चतुर्द्वारोपशोभिते ।।११५ ।।

त्रैलोक्याडम्बरयुते महावेद्यां महाक्रतोः ।

प्रादुर्भावो महेशस्य यत्राभूद्दारुवर्ष्मणः ।। ११६ ।।

The Lord should be made to stay on the Great Altar of the beautiful Open Hall called 'Gundicha', which would be having charming canopies and is decorated with nice garlands and chowries. It is full of pillars with gems and its interior is furnished with a golden Altar. It is enclosed all round by the girdle of a wall and is bright with white-washing. It is built with nice steps, looks beautiful with four gates, and possesses the splendour of the three worlds. In that Great Altar of the Great Sacrifice, there had been the manifestation of the Great Lord with the Wooden Form. [113.2-116]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

रथयात्रामहोत्सवकथनं नाम त्रयस्त्रिंशोऽध्यायः ॥३३॥

Thus ends the Thirty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Great Car Festival."

चतुस्त्रिंशोऽध्यायः

Thirty-fourth Chapter

Praise of the Lord's Stay in Gunḍica Open Hall

।। जैमिनिरुवाच ॥

अश्वमेधाङ्गसरसो नृसिंहस्य च दक्षिणे ।

तत्रासीनश्च भगवान्पुनश्चावतरन्निव ।।१।।

Jaimini said: There, to the south of the tank (Indradyumna tank) which was part of the body of the horse-sacrifice, and of Lord Nrsimha, the Lord remains seated, as though He has once again incarnated Himself. [1]

बभासे दिव्यरूपोऽसौ दुर्विभाव्यः सुरासुरैः ।

तदा पूजोपहारैश्च भक्ष्यभोज्यादिकैस्तथा ।।२।

पूजयित्वा जगन्नाथं तोषयेद्गीतनृत्यकैः । ३.१ ।

The Lord who is difficult to be comprehended by the gods and the demons, shines there with the Divine Form. After worshipping Lord Jagannatha at that time with the articles of offering and worship, and eatables of all kinds, etc., He should be propitiated with songs and dances. [2-3.1]

पुष्पोपहारैर्विविधैः सुगन्धैरनुलेपनैः ।।३.२।।

कृष्णागुरुजधूपैश्च गन्धतैलप्रदीपकैः ।

तोषयेज्जगतां नाथमनेकैरुपहारकैः ।।४।।

The Lord of the world should be made pleased with presents of varieties of flowers, anointing of fragrant unguents, incenses of black aloe, lamps burning with perfumed oil, and various other presents. [3.2-4)

बिन्दुतीर्थतटे तस्मिन्सप्ताहानि जनार्दनः ।

तिष्ठेत्पुरा स्वयं राज्ञे वरमेतत्समादिशत् ।।५।।

On that bank of the holy bathing place "Bindu"l, Lord Jagannatha stays for seven days. The Lord Himself had formerly announced this boon to King Indradyumna: [5]

त्वत्तीर्थतीरे राजेन्द्र स्थास्यामि प्रतिवत्सरम् ।

सर्वतीर्थानि तस्मिंश्च स्थास्यन्ति मयि तिष्ठति ।।६।।

"O Emperor, on the bank of the holy bathing place made by you, I shall stay every year. When I stay there, all the holy bathing places will also stay there. [6]

तत्र स्नात्वा विधानेन तीर्थे तीर्थौघपावने ।

सप्ताहं ये प्रपश्यन्ति गुण्डिचामण्डपे स्थितम् ।।७।।

मां च रामं सुभद्रां च मत्सायुज्यमवाप्नुयुः ।८.१।

Having bathed in conformity with rules there in that holy bathing place which purifies the multitude of the holy bathing places, those who for the seven days see Me when I am present in the Gundică Open Hall as also Balabhadra and Subhadra, will attain union with Me". [7-8.1]

ततस्तस्मिन्महापुण्ये सर्वपापप्रणाशने ।।८.२।।

सर्वतीर्थैकफलदे विष्णुप्रीतिकरे शुभे ।

स्नात्वा संतर्प्य विधिवत्पितॄन्देवानतन्द्रितः ।। ९ ।।

तटस्थं नरसिंहं तं पूजयित्वा प्रणम्य च ।

महावेदीं नरो गत्वा कृतशौचाचमक्रियः ।।१०।।

1. Indradyumna tank

पूजयेत्पूर्ववद्विप्राः प्रणमेद्वापि भक्तितः ।

सप्ताहं यो नरो नारी न सा प्राकृतमानुषी ।। ११ ।।

विष्णुसायुज्यमाप्नोति शासनान्मुरवैरिणः । १२.१ ।

Hence, having bathed in that highly holy tank which destroys all sins, grants the merits of all holy bathing places, is pleasing to Lord Visnu and is auspicious, with care a person should duly offer libations to ancestors and to gods. He should then worship Lord Narasimha present on the bank and bow to Him. Thereafter the man should proceed to the Mahavedi (Great Altar). Having done the rites of purifying himself and purificatory sipping of water, he should worship Lord Jagannatha as before, O Sages, and also bow down with devotion. One who does this for the seven days, whether man or woman, is not an ordinary human being: he attains union with Lord Visnu as per the command of Lord Visnu. [8.2-12.1]

दिवा तद्दर्शनं पुण्यं रात्रौ दशगुणं भवेत् ।।१२.२।।

Whatever is the merit of seeing Him during the daytime, ten times that is available by seeing Him at night. [12.2]

यत्किञ्चित्क्रियते कर्म संनिधौ जगदीशितुः ।

स्वल्पं वाप्यथवा भूरि कोटिकोटिगुणं भवेत् ।।१३।।

Any action whatsoever that is done in the proximity of the Lord of the world, whether little or plenty, becomes multiplied crores of times. [13]

तुलापुरुषदानानि महादानानि यो ददेत् ।

एके प्रदत्ते दानेऽपि सर्वं दत्तं भवेद्द्विजाः ।।१४।।

For one who gives gifts equal to his weight or gives away the great charities, even if only one gift is given there, all gifts are deemed to have been given by him, O Sages. [14]

सर्वं मेरुसमं दानं सर्वे व्याससमा द्विजाः ।

महावेद्यां गते कृष्णे योगोऽयं खलु दुर्लभः ।।१५।।

All charity there becomes equal to making gift of the size of the Meru mountain, and all Brahmins become like Sage Vyasa, when Lord Jagannatha goes to the Mahavedi: this auspicious occasion is surely difficult to get. [15]

अर्धोदयादिका योगाः स्कन्देन परिभाषिताः ।

महावेद्याख्ययोगस्य कलां नार्हन्ति षोडशीम् ।।१६।।

The auspicious Conjunction times like Ardhodaya, etc. which have been spoken of by Lord Skanda, are not worth even a sixteenth part of the auspicious occasion named Mahavedi. [16]

अतः परं प्रवक्ष्यामि पितृणां कार्यमुत्तमम् ।

यावज्जीवं गयाश्राद्धैरलभ्यं भुवि यत्फलम् ।।१७।।

I shall speak henceforward about the excellent rite for the ancestors, benefit equal to which cannot be available on the earth even by performing Sraddhas (rite of offering and paying homage in reverence) to the fore-fathers at Gaya in a whole life-time. [17]

दिविस्था नरकस्था वा तिर्यग्योनिगतास्तथा ।

तथा मनुष्यजातिस्थाः सर्वे पितृपितामहाः ।।१८।।

शतं पुरुषविख्याता यं वाञ्छन्ति सुतैः कृतम् ।

तं वो विधिं प्रवक्ष्यामि शृणुध्वं मुनयो वरम् ।।१९।।

Whether they are in heaven or in hell, are born of the womb of the lesser species or born as human beings, the excellent rite which all the fathers and grand-fathers known to be of hundred generations wish to be performed by the offsprings, about that I shall speak to you: listen, O Sages. [18-19]

मघा वै पितृनक्षत्रं पितृणां प्रीतिदं परम् ।

तत्र श्राद्धं तु प्रीणाति दत्तं पुत्रैर्मुदान्वितैः ॥२०॥

Magha is verily the star auspicious to the ancestors and is also greatly pleasing to the fore-fathers; Sraddha performed at that time by the offsprings with joy, pleases them. [20]

पञ्चमी च तिथि: श्रेष्ठा श्राद्धेऽभ्युदयकारिणी ।

उभयोर्यदि संयोगो महापुण्यतमा तिथिः ।। २१॥

यस्यां श्राद्धे कृते पुत्रैः पितृणामुद्धृतिर्भवेत् । २२.१ ।।

And the Fifth day of the fortnight is the best day for performing Sraddha to the ancestors and is conducive to their welfare. If there is conjunction of both (Magha star and the Fifth day), then that is the most highly auspicious

day, and if on that day Sraddha is performed by the offsprings, there will be redemption of the fore-fathers. [21-22.1]

सर्वतीर्थमये तस्मिन्संनिधौ मुरवैरिणः ।। २२.२।।

श्राद्धं चेच्छ्रद्धया कुर्यान्नीलकण्ठनृसिंहयोः ।

मध्ये मेध्यतमे देशे योगे परमदुर्लभे ।।२३।।

पुरुषाञ्छतमुद्धृत्य ब्रह्मलोके महीयते । २४.१ ।

If one performs Sraddha to the fore-fathers there in that holy bathing place which contains all the holy bathing places, in the proximity of Lord Jagannatha, in between Lord Nilakantha and Lord Narasimha, in that land which is most suitable for oblations, and at that Conjunction which is most difficult to get, one saves hundred generations and remains in Brahmaloka with honour. [22.2-24.1]

प्रशस्यः कालः कुतपो मन्दीभूतदिवाकरः ।। २४.२।।

पितृनुद्दिश्य वा दद्यादशक्तः कनकं शुचिः ।

तर्पयित्वा तिलैः सम्यक्पैतृकीं प्रीतिमुत्तमाम् ।।२५।।

The favourable time is around noon when it is not hot, when the sun is mild. At that time he should make the offering intended for the fore-fathers. If unable to give gold, then by offering with purity, libation with sesame, he can bring about excellent satisfaction of the fore-fathers. [24.2-25]

अथवा भोजयेद्विप्रान्भोज्यमूल्यानि वा ददेत् ।

एकस्मै वा गुणवते सहस्रं भोजनं ददेत् ।।२६।।

Or he should feed the Brahmins or give them the cost of their food; or he should give to one virtuous Brahmin, the cost of the food for a very large number. [26]

गुणागुणविवेकस्तु नात्र योगे विधीयते ।

तस्मिन्सुदुर्लभे योगे सर्वे मुनिसमा द्विजाः ।। २७ ।।

During this auspicious time there is no question of thinking about their virtues or defects: at this auspicious time which is very difficult to get, all Brahmins are considered as equal to Sages. [27]

आषाढस्य सिते पक्षे पञ्चमी पितृदैवतम् ।

नक्षत्रं जगदीशस्य महावेदीसमागमः ।।२८।।

एते यदा त्रयः स्युश्चेदिन्द्रद्युम्नसरोवरे ।

चतुष्पादः स्मृतो योगः पितृणामक्षयप्रदः ।।२९।।

The Fifth day of the bright fortnight of Asaḍha month, the Magha star which is sacred to the worship of the fore- fathers, and the holy coming of Lord Jagannatha to the Mahavedi: when these three are available, and if it is at the Indradyumna tank, then that is said to be the auspicious Conjunction complete with all its four feet, which bestows undiminishing benefit on the fore-fathers. [28-29]

पितृकार्ये न सीदन्ति निरुप्य श्राद्धमत्र वै । ३०.१।

Those who perform the Sraddha at that time, surely do not have to sink in despondency with regard to such rites relating to the fore-fathers. [30.1]

शृणुध्वमन्यद्विप्रा वै प्रसङ्गाच्च ब्रवीमि वः ।।३०.२।।

Listen, O Sages, I shall incidentally speak to you about another thing. [30.2]

नभस्यदर्शे यः कुर्याच्चतुर्ष्वपि युगादिषु ।

श्राद्धं पितृन्समुद्दिश्याश्रमेधाङ्गसमुद्भवे ।।३१।।

गया श्राद्धसहस्रस्य श्रद्धया विहितस्य वै ।

फलं यद्धि समं त्वस्य नात्र कार्या विचारणा ।।३२।।

One who on the New-moon day of the month of Bhadrava or at the anniversary of the commencement of the four Yugas (Ages) performs the Sraddha intended for the fore- fathers at the Indradyumna tank which was produced from the body of the horse-sacrifice, its benefit is equal to that of a thousand Sraddhas performed at Gaya with faith: one should not have any doubt regarding this. [31-32]

दानं होमो जपश्चापि सर्वपापापनोदनः ।

दिनानि सप्त यान्यत्र कृष्णे वसति मण्डपे ।। ३३ ।।

एकस्मादुत्तरं श्रेयो यत्तस्मादुत्तरोत्तरम् ।३४.१ ।

Charity, offering of oblations or repetition of mantras performed during the seven days when Lord Jagannatha remains in this Open Hall, removes all

sins: as compared to one day, the one following is superior, and the subsequent ones are still more superior. [33-34.1]

आषाढशुक्लतृतीयायां प्रातः स्नानं समाचरेत् ।।३४.२।।

इन्द्रद्युम्नतटे देशे नृसिंहक्षेत्र उत्तमे ।

व्रतमेतत्तु गृह्णीयात्सङ्कल्प्य विधिवन्नरः ।। ३५ ।।

वनजागरणं नाम भगवत्प्रीतिवर्धनम् ।

सर्वपापप्रशमनं सर्वव्रतफलप्रदम् ।।३६।।

On the Third day of the bright fortnight of Asadha month, one should take bath in the early morning; and on the bank of Indradyumna tank, in the excellent Abode of Lord Narasimha, the man should duly make resolve and take up the Observance called 'Vanajagarana' (vigil in the forest) which augments the pleasure of the Lord, destroys all sins and bestows the benefits of all Observances. [34.2-36]

दिनानि सप्त मौनी स्यात्कृतत्रिषवणक्रियः ।

कुम्भे च पूजयेद्देवं त्रिसन्ध्यं भक्तिभावितः ।। ३७।।

For the seven days he should observe silence, and performing the three ablutions at dawn, noon and sun- set, he should worship the Lord in the sacred pot with feeling of devotion, at the three junction times. [37]

गोघृतेनाथ तैलेन तिलजेन प्रदीपयेत् ।

अहर्निशं हरेरग्रे रक्षेत्तं यत्नतो व्रती ।। ३८।।

The one who has taken up the Observance should light a lamp having cow's ghee or sesame oil, and he should protect it day and night with care, in front of Lord Jagannatha. [38]

दिवा दिवा वसेन्मौनी रात्रौ रात्रौ च जागृयात् ।

मन्त्रं भागवतं जप्यान्नित्यकृत्यान्तरे व्रती ।। ३९।।

उपवासपरो भूत्वा सप्ताहानि नयेद्व्रती ।४०.१।

The performer of the Observance should observe silence each day during daytime, and keep awake each night; and during the period between the daily regular rites he should repeat the mantra of the Lord. The one

engaged in the Observance should pass the seven days with fasting. [39-40.1]

अष्टमे प्रातरुत्थाय प्रतिष्ठां कारयेद्दिने ।।४०.२।।

On the eighth day, waking up early in the morning, he should get the sacred completion of the Observance performed. [40.2]

तस्मिन्नेव तीर्थवरे स्नात्वाऽऽगत्य गृहं पुनः ।

मण्डले सर्वतोभद्रे पूर्वे कुम्भं निवेशयेत् ।।४१।।

Having bathed in the very same most excellent holy bathing place, he should come back home, and install the sacred pot on the Sarvotobhadra sacred diagram, in the east. [41]

तत्रावाह्य हृषीकेशं पूजयेदुपचारकैः ।

तस्य पश्चिमदेशे च स्थण्डिले विधिसंस्कृते ।।४२।।

अग्निं प्रणीय गृह्योक्तविधिना ब्राह्मणावृतः ।

अग्निकार्यं प्रकुर्वीत समिदाज्यचरूंस्तथा ||४३||

सहस्रं जुहुयादग्नौ प्रत्येकं वा शतं शतम् ।

गायत्री वैष्णवी या वै तया होमविधिः स्मृतः ।।४४।।

Therein he should invoke Lord Visnu and worship with the sacred services. On the open levelled ground to its west which should be duly sanctified, surrounded by the priests he should light the sacred fire according to the procedure prescribed in the Grhya sutras and make the offering to the sacrificial fire. He should make offering of the sacrificial fuel, ghee, and Caru (rice, barley and pulse boiled with milk and ghee) to the sacred fire, a thousand times, or each item a hundred times. The rule prescribed for the oblation is to do it with the Visnu Gayatri. [42-44]

संप्राश्य दक्षिणां दद्याद्धेनुं वस्त्रं हिरण्यकम् ।

विप्रांश्च भोजयेदन्ते प्रीतये विश्वसाक्षिणः ।। ४५ ।।

Having fed the priests he should give them gifts of money, cow, clothes and gold; he should also feed Brahmins at the end for the pleasure of the Lord who is the Witness of the Universe (Lord Jagannatha). [45]

व्रतराजमिमं कृत्वा विधिनानेन भो द्विजाः ।

चतुर्वर्गानवाप्नोति यो यान्कामानभीप्सति ।।४६।।

By performing this most excellent Observance as per this procedure, O Sages, he obtains the four objectives of human life, and whatever desires one cherishes. [46]

नारी वा श्रद्धया युक्ता कुर्याद्वेदीमहोत्सवम् ।

सापि तत्फलमाप्नोति या कुर्याद्व्रतमुत्तमम् ।।४७|||

If even a woman endowed with faith, undertakes the Great Vedi (Altar) Festival and performs that excellent Observance, she also obtains that result. [47]

यात्राकर्तुः फलं यादृग्व्रतकर्तुश्च तत्फलम् ।

भवते वै द्विजश्रेष्ठाः कथितं वो मुदान्विताः ।।४८।।

Of whatever type is the benefit for one undertaking the Car Festival, the same is that of the person performing the Observance, as has been told to you, O delighted excellent Sages. [48]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे गुण्डिचामण्डपे
भगवतोऽवस्थानस्य प्रशंसा नाम चतुस्त्रिंशोऽध्यायः ||३४||

Thus ends the Thirty-fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Praise of the Lord's Stay in Gundica Open Hall.”

पञ्चत्रिंशोऽध्यायः

Thirty-fifth Chapter

Protection of Chariots and Return Car Festival

॥ जैमिनिरुवाच ॥

अतः परं प्रवक्ष्यामि रथरक्षाकरं विधिम् ।

भूतप्रेतादयो घोरा दारुणान्यद्भुतानि च ।।१।।

न बाधन्ते रथान्येन मुनयो वश्च यन्मतम् । २.१।

Jaimini said: O Sages, I shall henceforward speak to you about the procedure which is approved for protection of the chariots, by which the terrible ghosts, spirits, and the like, as also dreadful and strange happenings would not cause trouble for the chariots. [1-2.1]

प्रत्यहं पूजयेद्देवान्कृष्णादीन्ध्वजसंस्थितान् ।। २.२।।

गन्धपुष्पाक्षतैर्माल्यैरुपहारैरनुत्तमैः ।

गीतनृत्तादिकैश्चैव धूपदीपनिवेदनैः ।।३।।

With their flags remaining in position, one should daily worship the Deities Lord Krsna (Jagannatha) etc. with sandal paste, flowers, unbroken rice grains, garlands and excellent presents, with singing, dancing, etc. and with incense, lamp, as well as offering of food. [2.2-3]

दिक्पालेभ्यो बलिं दद्यात्पायसान्नेन चान्वहम् ।

भूतप्रेतपिशाचेभ्यो दद्याच्च बलिमुत्तमम् ।।४।।

Everyday offering should be made to the Guardians of the quarters of the sky with rice prepared with milk. To the ghosts, spirits and goblins also offering of excellent food should be made. [4]

रक्षेच्च यत्नतस्तान्वै रथानारोहणोचितान् ।

यथा न कश्चिदारोहेन्नरो ग्राम्यपशुस्तथा ।

पक्षिणश्च विशेषेण येषां वासो न शोभनः ।।५।।

And the chariots should also be protected carefully so that they are kept fit for the ascent of the Deities, and no one climbs up, whether human being or domestic animal, and more particularly birds, whose staying there is not auspicious. [5]

अष्टमेऽह्नि पुनः कृत्वा दक्षिणाभिमुखान्रथान् ।

विभूषयेद्वस्त्रमाल्यपताकैश्चामरादिभिः ||६||

Having made the chariots face south in the opposite direction on the eighth day, they should be decorated with cloth, garlands, flags, chowries, etc. [6]

नवम्यां वासयेद्देवांस्तेषु प्रातः समृद्धिमत् ।।७।।

On the ninth day in the morning the Deities should be seated in the chariots with all grandeur. [7]

दक्षिणाभिमुखा यात्रा विष्णोरेषा सुदुर्लभा ।

यात्रा प्रयत्नतः सा हि भक्तिश्रद्धासमन्वितैः ॥८॥

यथा पूर्वा तथा चेयं द्वे च मुक्तिप्रदायिके ।

यात्राप्रवेशौ देवस्य एक एवोत्सवो मतः ।।९।।

This southward Festive Procession of Lord Visnu is very difficult to get. That Festive Procession should verily be performed by people with full devotion and faith; as is the previous Procession, so is this, and both are bestowers of Liberation. The Lord's Festive Procession and entry back into the temple are both considered to be only one festival [8-9]

पुराविदो वदन्त्येतां यात्रां नवदिनात्मिकाम् ।

एषा त्र्यवयवा यात्रा संपूर्णा यैरुपासिता ।। १०॥

सुसम्पूर्णफलस्तेषां महावेदीमहोत्सवः ।।११।।

Those who know about the events of the past say that this Festival has the duration of nine days. This Festival has three parts1, and for those who participate in it completely, the Great Mahavedi Festival becomes the bestower of fully complete reward. [10-11]

गुण्डिचामण्डपात्कृष्णमायान्तं दक्षिणामुखम् ।

रथस्थं बलिनं भद्रां पश्यन्तो मुक्तिभागिनः ।।१२।।

Those who see Lord Jagannatha, Lord Balabhadra and Goddess Subhadra present in the chariot, and coming from the Gundicǎ Open Hall with face to the south, are entitled to Liberation. [12]

उत्तराभिमुखान्दृष्ट्रा लभन्ते यादृशं फलम् ।

रामादीन्स्यन्दनस्थान्ये पश्यन्त्येवं महोदयान् ।

यादृशं फलमाप्नुयुस्तादृशं दक्षिणामुखान् ।।१३।।

Whatever is the kind of benefit obtained by those who see Lord Balabhadra etc. who are the conferers of blessedness, present in the chariots facing north, the same also is the benefit attained by beholding them when their face is towards the south. [13]

1. Journey to Gundica Open Hall, Stay at Gundica Open Hall and Return journey

पदा यान्तं रथे यान्तं यः पश्येद्दक्षिणामुखम् ।

तस्य जन्म कृतार्थं स्याद्वाजिमेधः पदे पदे ।।१४।।

One who sees the Lord having face to the south whether going on foot or moving by the chariot, the purpose of his birth is accomplished, and he gets the benefit of a horse-sacrifice at every step. [14]

स्तुतिभिः प्रणिपातैश्च पुष्पवृष्टिभिरेव च ।

नानानृत्तोपहारैश्च व्यजनच्छत्रचामरैः ।

उपायनैर्बहुविधैरुपतिष्ठेद्रथाग्रतः ।। १५ ।।

One should stand in front near the chariot offering prayers, prostrations, showering of flowers, presenting varieties of dancing and other services, serving with fan, parasol and chowrie, and various kinds of gifts. [15]

नीलाचले समायान्तं रथस्थं दक्षिणामुखम् ।

ये पश्यन्ति हृषीकेशं सुभद्रां लांगलायुधम् ।।१६।।

कामकल्पतरुं पुंसां दर्शनादेव मुक्तिदम् ।

ते व्रजन्ति महात्मानो वैकुण्ठभवनं हरेः ।। १७।।

Those high-souled ones who see Lord Jagannatha who is like the Wish-fulfilling Tree for human beings and who grants Liberation because of just seeing Him, as also Goddess Subhadra and Lord Balabhadra, while coming back on the chariot with face southwards to Nilacala (Blue Mountain), go to the Abode Vaikuntha of Lord Visnu. [16-17]

रथेन विचरन्तं तं सिन्धुतीरे जनार्दनम् ।

पश्यन्तं करुणापाङ्गैः प्रणतान्पुरतो नरान् ।।१८।।

दक्षिणाभिमुखं यान्तं प्रासादं नीलभूधरे ।

सर्वतीर्थनिधिं सर्वदानकल्पतरुं हरिम् ।।१९।।

स्तुवन्तः प्रणमन्तश्च श्रद्दधानाश्च ये नराः ।

न ते पुनरिहायान्ति ब्रह्मलोकस्थिता ध्रुवम् ।।२०।।

Lord Jagannatha is the repository of all holy places and is like the Wish-fulfilling Tree granting everything. Those men who endowed with faith offer prayers to Lord Jagannatha moving by the chariot on the Sea-coast while going southwards to His temple in Nilacala, and with compassionate glances seeing men who prostrate themselves in front, do not again come to this world, and surely stay in Brahmaloka. [18-20]

मुनयः कथितो वोऽयं महावेदीमहोत्सवः ।

यस्य सङ्कीर्तनादेव निर्मलो जायते नरः ।। २१ ।।

This Great Mahavedi Festival has been narrated to you, O Sages; by merely talking about it man becomes purified. [21]

यश्चेदं कीर्तयेन्नित्यं प्रातरुत्थाय मानवः ।

शृणुयादपि बुद्धिस्थः शक्रलोकं व्रजेदसौ ।। २२ ।।

And the man who recites this daily after waking up in the morning, or even hears it with fixed mind, goes to the abode of Lord Indra. [22]

प्रत्यर्चारूपमपि वा रथमास्थाप्य यो हरेः ।

कुर्याद्यात्रामिमां श्रद्धाभक्तिभावेन मानवः ।।२३।।

सोऽपि विष्णोः प्रसादेन गुण्डिचोत्सवजं फलम् ।

प्राप्य वैकुण्ठभवनं याति नात्र विचारणा ।।२४।।

Even a man who performs this Festival by installing just a replica image of Lord Jagannatha on the chariot with feeling of faith and devotion, gets by the grace of Lord Visnu the benefit accruing from the Gundica Festival and goes to the Abode Vaikuntha: there is no doubt on this score. [23-24]

यस्य श्रीर्यावती विप्रा भक्तिर्वा श्रद्धयान्विता ।

तावतीयं महायात्रा यो यथा कर्तुमिच्छति ।। २५ ।।

O Sages, as is one's prosperity, as is his devotion combined with faith, and as one wishes to perform it, so will be this Great Festival. [25]

इदं पवित्रं परमं रहस्यं वेधसोदितम् ।

कारयित्वाथवा दृष्ट्वा यन्नरो नावसीदति ।।२६।

This is the supremely purifying secret (of the Festival) declared by Lord Brahma, by performing or seeing which man does not have to grieve any more [26]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

रथरक्षाविधानं तथा दक्षिणाभिमुखा यात्रा नाम पञ्चत्रिंशोऽध्यायः ।। ३५ ।।

Thus ends the Thirty-fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha) in the 'Utkala' Portion included in Part Two relating to Lord Visnu in

the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Procedure for Protection of the Chariots and Festival of the Lord proceeding facing the South."

षट्त्रिंशोऽध्यायः

Thirty-sixth Chapter

Festival of the Lord's Sleep

।। जैमिनिरुवाच ॥

अतः परं प्रवक्ष्यामि शयनोत्सवमुत्तमम् ।

आषाढीमवधिं कृत्वा हरेः स्वापस्तु कर्कटे ।।१।।

वार्षिकांश्चतुरो मासान्यावत्स्यात्कार्त्तिकी द्विजाः ।२.१ ।

Jaimini said: I shall henceforward speak about the excellent festival of the Lord's 'Sleep'. O Sages, starting from the eleventh day of the bright fortnight of the month of Asaḍha is the 'Sleep' of Lord Visnu in the zodiacal sign of Cancer for four months in the year, till the Eleventh day of the bright half of the month of Kartika. [1-2.1]

अयं पुण्यतमः कालो हरेराराधनं प्रति ।।२.२।।

This is the most auspicious time for worshipping Lord Visnu. [2.2]

काश्यां बहुयुगं वासान्नियमव्रतसंस्थितेः ।

फलं यदुक्तं तद्विद्यात्क्षेत्रे श्रीपुरुषोत्तमे ।।३।।

चातुर्मास्यदिनैकेन वसतः सन्निधौ हरेः ।४.१ ।

Whatever benefit is said to accrue by staying in Kasi for many ages being established in pious restrictions and holy observances, that should be known to be obtained by one who stays even for one day during Caturmasya (this four-month period) in the proximity of Lord Jagannatha in the sacred place Sri Purusottama. [3-4.1]

वार्षिकाणां चतुर्णां तु यान्यहानि वसन्नयेत् ।।४. २ । ।

पुण्यक्षेत्रे जगन्नाथसन्निधौ निर्मलान्तरे ।

प्रत्यक्षं वाजिमेधस्य सहस्रस्य लभेत्फलम् ।।५।।

One who spends the days of these four months of the year staying in the holy place which is pure inside, in the proximity of Lord Jagannatha, directly gets the benefit of a thousand horse-sacrifices. [4.2-5]

स्नात्वा सिन्धुजले पुण्ये दृष्ट्वा श्रीपुरुषोत्तमम् ।

चातुर्मास्यव्रते तिष्ठन्न शोचति कुतश्चन ||६||

Bathing in the holy water of the Sea, seeing the glorious Lord Jagannatha and remaining fixed in the Caturmasya Observance, one does not have to grieve on any account whatsoever. [6]

चातुर्मास्ये निवसति क्षेत्रे श्रीपुरुषोत्तमे ।

साक्षाद्दृष्टिर्भगवतस्तद्वयं मुक्तिसाधनम् ।।७।।

Dwelling in the glorious sacred place Purusottama during Căturmasya and having direct glance at the Lord - these two are the means of Liberation. [7]

तस्मात्सर्वाणि सन्त्यज्य श्रौतस्मार्तानि मानवः ।

प्रयत्नान्निवसेत्पुण्ये क्षेत्रे श्रीपुरुषोत्तमे ।।८।।

Therefore, leaving all rites prescribed by the Vedas and the smrtis, with great care a man should dwell in the glorious holy place Purusottama. [8]

भोगिभोगासने सुप्तश्चातुर्मास्येषु वै प्रभुः ।

सर्वक्षेत्रेषु सान्निध्यं न करोति जगद्गुरुः ।।९।।

The Lord lies asleep on Serpent Ananta as the couch during these four months; hence in all other sacred places the Lord of the world is not present at that time. [9]

अत्र साक्षान्निवसति यथा वैकुण्ठवेश्मनि ।

द्वादशस्वपि मासेषु भगवानत्र मूर्तिमान् ।

मुक्तिदश्चक्षुषा दृष्टश्चातुर्मास्ये विशेषतः ।। १० ।।

But here He Himself dwells as in the Abode Vaikuntha: all the twelve months the Lord is present here in physical form and grants Liberation when seen with the eyes, and especially during the Chaturmasya. [10]

अष्टमासनिवासेन दृष्ट्वा विष्णुं दिने दिने ।

यदाप्नोति फलं तद्धि चातुर्मास्यदिनैकतः ।। ११॥

Whatever benefit one gets by dwelling for the other eight months and seeing Lord Jagannatha every day, that verily he attains by staying there and seeing Him for one single day of the Chaturmasya. [11]

चातुर्मास्यनिवासेन क्षेत्रे श्रीपुरुषोत्तमे ।

दिनं दिनं महापुण्यं सर्वक्षेत्रनिवासजम् ।

फलं ददाति भगवान्क्षेत्रे वर्षनिवासतः ।।१२।।

By dwelling for the Chaturmasya in the sacred place Sri Purusottama, for each day there is the great merit equal to that accruing from dwelling in all sacred places, and the Lord grants the benefit of dwelling for one year in the sacred place. [12]

सर्वपापप्रसक्तोऽपि सर्वाचारच्युतोऽपि च ।

सर्वधर्मबहिर्भूतो निवसेत्पुरुषोत्तमे ।।१३।।

Even one who is involved in all sins, and even one who is devoid of all good conduct and is excluded from all righteousness, should dwell in Purusottama. [13]

चातुर्मास्यमथैकं यः कुर्याद्वै पापकृन्नरः ।

विहाय सर्वपापानि बहिरन्तश्च निर्मलः ।।१४।।

नरसिंहप्रसादेन वैकुण्ठभवनं व्रजेत् ।।१५।।

And, even a sinful man who indeed performs the Caturmasya Observance even once, getting rid of all sins becomes purified externally and internally, and by the grace of Lord Narasimha he goes to the Abode Vaikuntha. [14-15]

तस्मान्नरः सर्वभावैर्विष्णोः शयनभावितान् ।

वार्षिकांश्चतुरो मासान्निवसेत्पुरुषोत्तमे ।।१६।।

कुर्यादन्यन्न वा कुर्याज्जन्मसाफल्यमृच्छति ।।१७।।

Therefore a man should stay at Purusottama with all his being, during the four months in the year which are associated with the Sleep of Lord Visnu:

whether he does anything else or does not, his birth becomes fruitful. [16-17]

आषाढशुक्लैकादश्यां कुर्यात्स्वापमहोत्सवम् ।

मण्डपं रचयेत्तत्र शयनागारमुत्तमम् ।।१८।।

देवस्य पुरतः शय्यां रत्नपल्यङ्किकोपरि ।

स्वास्तीर्य सोपधानां तु मृदुचीनोत्तरच्छदाम् ।।१९।।

कर्पूरधूलिविक्षिप्तां साधुचन्द्रातपां शुभाम् ।

सर्वतो वेष्टितां छिद्ररहितां चन्दनोक्षिताम् ।।२०।।

साधुद्वारां समां स्निग्धां नानाचित्रोपशोभिताम् ।२१.१ ।

On the Eleventh day of the bright fortnight of the month of asadha one should perform the great 'Sleep' festival.

There he should erect a pavilion in front of the Lord and make an excellent bedroom. He should spread nicely the bed along with pillow on the couch studded with gems, with a bed-cover of soft silken cloth, and camphor powder spread over it. It should have a beautiful white canopy and should be enclosed on all sides, without any hole. It should be sprinkled with sandal-paste and should have a nice entrance. It should be smooth, soft and adorned with many pictures. [18-21.1]

एकं स्वापगृहं कृत्वा निशीथे प्रतिमात्रयम् ।। २१.२।।

सौवर्णं राजतं वापि रीतिजं दार्षदं तथा ।

यथाश्रद्धं प्रकुर्वीत प्रशस्तं चोत्तरोत्तरम् ।।२२।

तत्रयाणां सुराणां वै पादमूले यथातथम् ।

निधाय पूजयेद्देवांस्तच्छेषं तेषु निक्षिपेत् ।।२३।।

Having made a single bed-room thus, three images of the Deities should be made of gold, or silver, or brass, or stone, as per one's own interest, commended in descending order. At night these should be appropriately placed at the Feet of the three Deities and the Deities should be worshipped, and the remains of the worship should be placed on the images. [21.2-23]

पूजान्ते भावयेदैक्यं तेषां कृष्णादिभिः सह ।

एह्येहि भगवन्देव सर्वलोकैकजीवन ।।२४।।

स्वापार्थं चतुरो मासान्सर्वकल्याणवृद्धये ।

इति संप्रार्थ्य देवेशांस्तदङ्गात्तत्स्रजां त्रयम् ।। २५ ।।

प्रत्यर्चासु विनिक्षिप्य माङ्गल्यस्तुतिगीतिभिः ।

नयेच्छय्यागृहद्वारं वासयेद्घटिकात्रये ।।२६।।

At the end of the worship it should be considered that they are identical with Lord Krsna (Jagannatha), etc. "Come, come, O Lord, O Master, O Sole Life of all beings, for the Sleep during the four months for augmenting the welfare of all"- thus having entreated the Lords of the gods, the three garlands from their Bodies should be placed on the representative images. Amidst auspicious prayers and songs these three images should be taken to the entrance of the bed-room and kept there for a period of three ghatikas (72 minutes). [24-26]

पञ्चामृतैः स्नापयेत्तान्पृथक्पलशताधिकैः ।

सुगन्धचन्दनैर्लिप्तान्वस्त्रालङ्करणादिभिः ।।२७।।

पूजयित्वा यथान्यायं प्राञ्जलिर्मन्त्रमुच्चरेत् । २८.१ ।

They should be bathed separately, each with more than hundred palas1 of the five sacred liquids2. They should be anointed with fragrant sandal-paste and appropriately worshipped with clothes, ornaments, etc. Then one should utter the mantra with palms joined reverentially: [27-28.1]

जगद्वन्द्य जगन्नाथ जगत्राणपरायण ।।२८.२।।

हिताय जगतामीश चातुर्मास्यान्घनागमान् ।

सुत्वा प्रशमयारिष्टाञ्छक्रेण सह पूजितः ।। २९।।

"O Lord who art adored by the world, O Jagannatha (Lord of the world), O Lord who art keen on protecting the world, O Lord of the worlds! Sleeping for the four months of the rainy season for the welfare of the worlds, and being worshipped along with Lord Indra, pray, remove the evils. [28.2-29]

1. A particular weight

2. Milk, curd, ghee, honey and sugar

एह्येहि शयनागारं सुखमत्र स्वप प्रभो ।

इति सम्प्रार्थ्य देवेशं स्वापयेत्पुरुषोत्तमम् ।।३०॥

Pray, come, come to the bed-room, and sleep here comfortably, O Lord". Thus having prayed to the Lord of gods, Purusottama (Lord Jagannatha) should be made to go to sleep. [30]

सुदृढं बन्धयेद्द्वारं विष्णोः शयनवेश्मनः ।

स्वापयित्वा जगन्नाथं लभते सुखमुत्तमम् ।।३१॥

The door of the bed-room of Lord Visnu should be closed very firmly. Having made Lord Jagannatha go to sleep, one attains the highest happiness. [31]

वार्षिकांश्चतुरो मासान्प्रसुप्ते वै जनार्दने ।

व्रतैरनेकैर्नियमैर्मासान्वै चतुरः क्षिपेत् ।।३२।।

कल्पस्थायी विष्णुलोके नरो भक्तो भवेद्ध्रुवम् ।३३.१।

When Lord Jagannatha is sleeping during these four months of the year, one should pass these months with many holy observances and pious restrictions; by this a man endowed with devotion surely stays in the Abode of Lord Visnu till the end of the Kalpa. [32-33.1]

नियमव्रतानि गदतः शृणुध्वं मुनयो मम ।।३३.२।।

O Sages, listen to the pious restrictions and the holy observances being told by me. [33.2]

मञ्चखट्टादिशयनं वर्जयेद्भुक्तिमान्नरः ।

अनृतौ न व्रजेद्भार्यां मांसं मधु परौदनम् ||३४||

पटोलं मूलकं चैव वार्त्ताकं च न भक्षयेत् । ३५.१ ।

The man should have devotion and should shun sleeping on cot, bedstead, etc. He should not visit his wife at any time other than the approved period, and should not consume meat, wine, food received from another, patola (the fruit of Trichosanthes dioeca), radish and brinjal. [34-35.1]

अभक्ष्यं वर्जयेद्दूरान्मसूरं सितसर्षपम् ।।३५.२।।

राजमाषान्कुलत्थांश्च आशुधान्यं च संत्यजेत् ।

शाकं दधि पयो माषाञ्छ्रावणादौ क्रमादिमान् ।। ३६।।

He should shun forbidden food from a distance. He should also shun lentil, white mustard, the bean Dolichos catjung, horse-gram, and quick-growing grains. He should give up greens, curd, milk and beans in serial order, in the four months beginning with the month of Sravana. [35.2-36]

राजगोपयतींस्त्यक्त्वा नारोहेच्चर्मपादुके । ३७.१।

Except the King, cowherds and the ascetics, anyone else should not use leather footwear. [37.1]

वार्षिकांश्चतुरो मासानव्रतेन नयेद्यदि ।

तस्य पापस्य शान्त्यर्थं कार्त्तिके वा व्रती भवेत् ।।३७.२।।

If one happens to pass these four months of the year without this Observance, then for removal of that sin, one should undertake the holy Observance in the month of Kartika. [37.2]

नमः कृष्णाय हरये केशवाय नमो नमः

नमोऽस्तु नरसिंहाय विष्णवे पापजिष्णवे ।। ३८ ।।

सायं प्रातर्दिवामध्ये कर्मान्तेषु च योजयेत् ।। ३९ ।।

तस्य पापानि घोराणि चितानि बहुजन्मसु ।

निर्दहत्येव सर्वाणि तूलराशिमिवानलः ।। ४० ।।

"Salutations to Lord Krsna, to Lord Hari, salutations again and again to Lord Kesava. Salutations be to Lord Narasimha, to Lord Visnu, the subduer of sins" one should thus fix his mind at the end of the rituals in the evening, morning and midday. This surely destroys all his terrible sins accumulated in many births, as fire destroys the mass of cotton. [38-40]

एकाहारो यताहारो विष्णुनिर्माल्यभोजनः ।

आषाढीमवधिं कृत्वा कार्त्तिक्यवधि यो भवेत् ।

नक्तभोजी भवेद्वापि स्वर्गस्तस्याल्पकं फलम् ।।४१।।

Beginning with the Eleventh day of Asaḍha up to the Eleventh day of Kartika, one who eats only once in a day, or is abstemious in food, or eats

only the remains of the offering to Lord Jagannatha, or eats only during the night, for him even heaven is considered to be only too small a benefit. [41]

तैलाभ्यङ्गं दिवा स्वापं मृषावादं च वर्जयेत् । ४२.१।

One should give up applying oil to the body for bath, sleeping during the daytime, and telling lies. [42.1]

आषाढशुक्लैकादश्यां संक्रान्तौ कर्कटस्य वा ।।४२.२।।

आषाढ्यां वा नरो भक्त्या गृह्णीयान्नियमं व्रती ।

सर्वपापहरं देवं प्रपूज्य मधुसूदनम् ।।४३।।

On the Eleventh day of the bright fortnight of the month of Asadha or on the day of the passage of the sun to the zodiacal sign of Cancer or on the full-moon day of Asaḍha month, the man wishing to do the Observance should undertake this holy Observance, after properly worshipping Lord Madhusudana (Jagannatha) who is the remover of all sins. [42.2-43]

तदग्रे प्रतिसङ्कल्प्य व्रतार्चनजपादिकम् ।

प्रार्थयेत्परमानन्दं कृताञ्जलिपुटो व्रती ।।४४।।

Having taken the resolve in front of Him about the holy Observance, worship, repetition of mantra, etc., the performer of the Observance should pray to the Lord who is Supreme Bliss, with palms joined reverentially: [44]

चातुर्मास्यव्रतं देव गृहीतं त्वत्प्रसादतः ।

तव प्रसादान्निर्विघ्नं सिद्धिमायातु केशव ।। ४५ ।।

"O Lord, the Caturmasya holy Observance has been taken up by me by Thy grace; may this be successful without any difficulty by Thy grace, O Lord Kesava (Jagannatha): [45]

व्रतेःस्मिन्यद्यसम्पूर्णे परलोकगतिर्भवेत् ।

तन्मे भवतु सम्पूर्णं त्वत्प्रसादादधोक्षज ।। ४६ ।।

If there will be death for me when this Observance is still incomplete, then may it become complete for me by Thy grace, O Lord Adhoksaja (Visnu) !" [46]

इति सम्प्रार्थ्य देवेशं पूर्वोक्तनियमे स्थितः ।

यापयेच्चतुरो मासान्विष्ण्वर्पितमतिर्व्रती ।। ४७ ।।

Thus having entreated the Lord of gods, and remaining fixed in the pious restrictions stated earlier, the performer of the holy Observance should pass the four months with mind given to Lord Visnu (Jagannatha). [47]

पारणं प्रतिमासान्ते प्रीत्यै कृष्णस्य कारयेत् ।।४८।।

मिष्टान्नैर्भोजयेद्विप्रान्पूजयित्वा जगत्पतिम् । ४९.१ ।

For the pleasure of Lord Krsna (Jagannatha), at the end of each month he should get done the Parana (ceremonial conclusion of the worship). After worshipping the Lord of the world he should feed Brahmins with savoury food. [48-49.1]

असमर्थस्तु कार्त्तिक्यां पारयेद्व्रतमुत्तमम् ।।४९.२।।

If he is unable to do this, he should conclude the excellent Observance only on the full-moon day of the month of Kartika. [49.2]

तस्यां पूज्य जगन्नाथं वह्निनस्थं तर्पयेत्ततः ।

द्विजाग्र्यान्पायसैर्मिष्टैर्विष्णुभक्त्या प्रपूजयेत् ।। ५० ।।

On that day after having worshipped Lord Jagannatha, he should please the Lord as present in the sacrificial fire by offering oblations. Then he should honour the foremost Brahmins with milk-porridge and sweet-meats with the same devotion as he has for Lord Visnu. [50]

यथाशक्त्या प्रदद्याद्वै कनकं वस्त्रमेव च । ५१.१ ।

According to his capacity he should also indeed give in charity gold and clothes. [51.1]

अशक्तः कार्त्तिके मासि व्रतं कुर्यात्पुरोदितम् ।।५१.२।।

If he is unable to perform it for four months, he should perform the holy Observance in the month of Kartika as told earlier. [51.2]

व्रतं च विविधं विष्णोः कृच्छ्रचान्द्रायणं तथा ।। ५२।।

पयः पीत्वा नयेद्यस्तु शाकाहारेण वा पुनः ।

भुक्त्वात्र विपुलान्भोगान्परं निर्वाणमृच्छति ।।५३॥

There are various kinds of observances for Lord Visnu, as also the painful Candrayana observance. He who passes the month with these by taking only milk or even by eating vegetables, he enjoys immense pleasures in this world and thereafter attains the highest Liberation. [52-53]

तत्रापि चेदशक्तः स्याद्भीष्मपञ्चकमुत्तमम् ।

प्रीतये देवदेवस्य वन्यवृत्तिर्भवेद्व्रती ।।५४।।

If one is unable to do even that, he should observe the excellent Bhismapañcaka Observance (for five days from the Eleventh day of the bright fortnight of Kartika to the full-moon day), and for the sake of the pleasure of the Lord of gods the performer of the holy Observance should eat only forest produces. [54]

एतद्व्रतं समाख्यातं भगवत्प्रीतिकारकम् ।

सर्वपापप्रशमनं विष्णुलोकगतिप्रदम् ।

धन्यं यशस्यमायुष्यं सर्वकामप्रसाधनम् ।। ५५ ।।

This Observance is well-known as being pleasing to the Lord, it destroys all sins and grants passage to the Abode of Lord Visnu. It bestows wealth, fame and long life, and brings about fulfilment of all desires. [55]

मुनयः प्रोक्तमेतद्वो रहस्यं शृणुतापरम् ।

एतद्व्रतानि चान्यानि व्रतानि सुबहूनि च ।।५६।।

भगवद्भक्तिहीनानां जानीध्वं विफलानि वै ।५७.१।

O Sages, this has been told to you; hear about another secret. These observances, and very many other observances which are there - know that all these surely become useless for those who lack devotion to God. [56-57.1]

फलं महाक्रतूनां यत्तीर्थानां फलमुत्तमम् ।।५७.२।।

दानानां तपसां चैव सात्त्विकानां च यत्फलम् ।

एकया विष्णुभक्त्या तत्समग्रं फलमश्नुते ।। ५८ ।।

Whatever is the reward of the great sacrifices, whatever is the excellent benefit of the holy places, and whatever is the reward of charities,

austerities and other Sattvik (pure) acts - all that benefit one attains alone by devotion to Lord Visnu. [57.2-58]

ये पश्यन्ति महात्मानः शयनोत्सवमुत्तमम् ।

मातुर्गर्भे न स्वपन्ति कारयन्ति च ये महम् ।।५९।।

The noble ones who see the excellent 'Sleep' festival or who get the festival performed, do not have to sleep again in mother's womb (undergo rebirth). [59]

उत्सवान्ते व्रतं चेदं प्रतिज्ञाय तदग्रतः ।

पर्याप्तं पारयित्वा तु ब्रह्मलोके महीयते ।। ६० ।।

By stating in front of the Lord at the end of the festival that this Observance has been completed and then formally concluding it, one is held in high esteem in Brahmaloka. [60]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवच्छयनोत्सवबिधिवर्णनं नाम षट्त्रिंशोऽध्यायः ।। ३६ ।।

Thus ends the Thirty-sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Procedure for the Festival of the Lord's Sleep".

सप्तत्रिंशोऽध्यायः

Thirty-seventh Chapter

Glory of Food offered to the Lord : Story of Svetamadhava

॥ जैमिनिरुवाच ॥

अतः परं प्रवक्ष्यामि दक्षिणायनमुत्तमम् ।

संक्रान्तेः पूर्वकाले याः कला वै विंशतिर्मताः ।। १ ।।

अयनं पुण्यकालोऽयं पुण्यकर्मसु कर्मिणाम् । २.१ ।

Jaimini said: After this I shall speak about the excellent festival of Daksinayana (the Sun's southward movement). The advancing of the Sun during the twenty Kalas (units of time) just before the beginning of the southward passage of the Sun to the next zodiacal sign, is an auspicious time for the holy activities of those who are engaged in action. [1-2.1]

पञ्चामृतैस्तत्र देवं स्नापयेत्स्वापवद्द्विजाः ।। २.२ ।।

O Sages, at that time the Lord should be bathed with the five sacred liquids as in the case of the Lord's 'Sleep'. [2.2]

सर्वाङ्गं लेपयेदस्यागुरुकर्पूरचन्दनैः ।

सुगन्धमाल्यालंकारैश्चारुवस्त्रैश्च दीपकैः ।।३।।

नानाभक्ष्योपहारैश्च पूजयेत्परमेश्वरम् ।४.१।

His entire Body should be anointed with aloe, camphor and sandal-paste. The Supreme Lord should be worshipped with fragrant garlands, ornaments, beautiful garments and lamps, and many varieties of eatables and presents. [3-4.1]

कर्पूरालतिकामुच्चैर्मुखाभ्याशे हरेर्ददेत् ।।४.२।।

Camphor-light should be offered high near the face of Lord Jagannatha. [4.2]

दुर्वाङ्कराक्षतैर्नीराजनेनाथ प्रवन्दयेत् ।

माङ्गल्यगीतनृत्ताद्यैर्नारी हुनुहुलां वदेत् ।।५।।

Then the Lord should be excellently adored by offering tender holy bent grass, unbroken raw rice and waving sacred lights, along with auspicious songs, dancing, etc., and a woman should utter 'huluhula' (particular inarticulate sounds of rejoicing). [5]

पूजितं पूज्यमानं च यः पश्येत्पुरुषोत्तमम् ।

पूजाशतगुणं पुण्यं तस्मै दद्याज्जनार्दनः ।।६।।

One who sees Lord Jagannatha after having been worshipped or being worshipped, to him Lord Visnu will grant merit hundred times that of the worship. [6]

अयने दक्षिणे तस्मिन्नर्च्यमानं श्रियः पतिम् ।

विहाय सर्वपापानि विष्णुलोकं व्रजन्ति ते ।।७।।

O most excellent Sages, on that day of the southward movement of the Sun, those who see the Lord of Goddess Lakshmi (Lord Jagannatha) being worshipped, shed all sins and go to the Abode of Lord Visnu. [7]

स्वल्पा वा महती यात्रा सर्वा मुक्तिप्रदा हरेः ।

तस्मिंस्तस्मिन्दिने दृष्टो भगवान्मुक्तिदो ध्रुवम् ।।८।।

All the festivals, small or big, of Lord Visnu, are bestowers of Liberation; seen on those respective days, the Lord surely grants Liberation. [8]

विश्वासहेतोर्मूर्खाणां यात्रा ह्येताः कृपावता ।

विष्णुना कथिता विप्राः पापिनां किल्बिषापहाः ।।९।।

आयासजनितं पुण्यं मन्यन्ते ये नराधमाः । १०.१।

O Sages, for the sake of instilling faith in the stupid ones, these festivals have been commanded by the compassionate Lord Visnu, which destroy the sins of the sinners. Those who are the worst of human beings think that religious merit entails lot of exertion. [9-10.1]

लक्ष्मीपतेर्भोजनाय संस्कार्योऽत्र महानसः ।।१०.२।।

For preparing the food for Lord Jagannatha who is the Lord of Goddess Laksmi, then the kitchen should be well cleaned and sanctified. [10.2]

वैष्णवाग्निं समाधाय निरुप्य चरुमुत्तमम् ।

वैश्वदेवं प्रकुर्वीत भगवत्पाकसाधनम् ।।११।।

Lighting the sacred Vaisnava fire (which is prescribed for Lord Visnu) and preparing the excellent caru, the Vaisvadeva offering (offering to all the gods) should be performed which will be helpful for the work of cooking for the Lord. [11]

ब्रह्मणे वास्तुपतये प्रजानां पतये तथा ।

विष्णवे विश्वकर्त्रे च शुच्यग्नौ जुहुयाच्छुचिः ।।१२।।

राज्ञा नियुक्त आचार्यः श्रौतस्मार्तक्रियापरः ।१३.१ ।

The priest who should be having purity, be well versed in the rites prescribed by Vedas and Smrtis, and is engaged by the King, should offer oblations in that pure fire, to Lord Brahma, to the tutelary Deity of the building, to the Lord of creatures, and to Lord Visnu who is the Master of the universe. [12-13.1]

द्वारपालप्रचण्डाभ्यामैशान्यां क्षेत्रपालिने ।। १३.२।।

दक्षिणे च विरूपाय खगानां पतये तथा ।

दुर्गासरस्वतीभ्यां च नैर्ऋत्यां विनिवेदयेत् ।।१४।।

He should also offer oblations to the two Door-keepers Pracanda and Canda, to the Protecting Lord of the sacred place in the north-east, to Virupa and Garuda in the South, and to Goddesses Durga and Sarasvati in the south-west. [13.2-14]

महालक्ष्मीमहेन्द्राभ्यां प्राच्यां दिशि बलिः स्मृतः ।

विष्णुपारिषदेभ्योऽथ पशूनां पतये तथा ।। १५ ।।

उदीच्यां बलिदानं तु नारदायाथ पश्चिमे ।१६.१।

The offering to Goddess Mahalaksmi and the great Lord Indra is said to be made in the eastern direction. To the attendants of Lord Visnu and to the Lord of Pasus (creatures) (Lord Siva), offering should be given in the north, and to Narada in the west. [15-16.1]

आग्नेय्यामग्नये दद्याद्वायव्यां विश्वसाक्षिणे ।। १६.२।।

पञ्चश्वसनरूपेभ्यो विश्वकर्त्रेऽथ मध्यतः । १७.१।

In the south-east it should be given to the Fire-god and in the north-west to the Witness of the universe as well as to the gods in the forms of the five vital airs. Then at the centre it should be offered to the Creator of the universe [16.2-17.1]

आद्यन्तयोर्जलं दद्यात्प्रत्येकं बलिकर्मणि ।।१७.२।।

In this act of offering, for every single one, in the beginning as also at the end water should be offered. [17.2]

दत्त्वा बलिं तदग्नौ तु कारयेत्पाकमुत्तमम् ।

सन्ध्यात्रये भगवतः पूजायै चरुकारणात् ।। १८ ।।

चरुसंस्कारकाङ्गानि भक्ष्यभोज्यादिकानि वै ।१९.१।

Having given the offering, with that sacred fire the excellent cooking should be got done. Since at the three junction times caru is required for the worship of the Lord, all the various kinds of food items (eatables, drinkables and enjoyables) should be prepared having caru as an essential part for offering. [18-19.1]

न दीप्तान्योजयेत्तत्र लोकांस्त्रैवर्णिकान्नृपः ।। १९.२।।

आर्यान्पवित्राञ्छूद्रान्वा वर्णांश्च परिसेवकान् । २०.१ ।

The King should not engage in that cooking work people who are agitated, but only those who are noble persons from the three upper classes, or the pure ones belonging to the service class and excellently serving the other classes. [19.2-20.1]

लौकिकव्यवहारोऽयं पचति श्रीः स्वयं ध्रुवम् ।।२०.२।।

भुंक्ते नारायणो नित्यं तया पक्वं शरीरवान् । २१.१।

But this is only the practice in the world: for, surely, Goddess Laksmi Herself alone does the cooking, and assuming a physical form Lord Narayana always eats what is cooked by Her. [20.2-21.1]

अमृतं तद्धि नैवेद्यं पापघ्नं मूर्ध्नि धारणात् ।।२१.२।।

भक्षणान्मद्यपानादिमहादुरितनाशनम् । २२.१।

That food after offering is verily nectar and when held on head it destroys sins; by eating it the great sins like drinking wine, etc. are destroyed. [21.2-22.1]

आघ्राणान्मानसं पापं दर्शनाद्दृष्टिजं तथा ।। २२.२।

आस्वादात्तु कृतं पापं श्रावणं च व्यपोहति ।

स्पर्शनात्त्वक्कृतं पापं मिथ्याभाषणजं तथा ।।२३।।

By smelling it, it removes the mental sins, by seeing it the sins through sight, by tasting it the sins committed through the ear, and by touching it the sins committed through the sense of touch as also those accrued through telling lies. [22.2-23]

गात्रलेपाद्दहेत्पापं शारीरं वै न संशयः ।। २४ ।।

By smearing it on the body, it surely burns the sins committed through the body: there is no doubt in this regard. [24]

महापवित्रं हि हरेर्निवेदितं नियोजयेद्यः पितृदेवकर्मसु ।

तृप्यन्ति तस्मै पितरः सुरास्तथा प्रयान्ति लोकं मधुसूदनस्य ते ।।२५।।

Very holy indeed is the food offered to Lord Hari (Visnu): one who uses it in the rites relating to the fore- fathers and the gods, the fore-fathers as also the gods are pleased with him, and they go to the Abode of Lord Madhusūdana (Visnu). [25]

नातः पवित्रं वस्त्वस्ति हव्यकव्येषु भो द्विजाः ।

नराणां रूपमास्थाय तदश्नन्ति दिवौकसः ।।२६।।

अभिमानो महांस्तत्र देवदेवस्य चक्रिणः । २७.१ ।

O Sages, there is no article holier than this for the purpose of offering oblations to the gods and to the forefathers: assuming the forms of human beings the gods partake of it. Lord Jagannatha who is the Lord of do gods has great self-identification for it. [26-27.1]

श्वेतो नाम महाराजः पुरा त्रेतायुगेऽभवत् ।। २७.२ ।।

There was formerly a great King, Sveta by name, in the Treta Age. [27.2]

व्रतस्थोऽपि महाभक्तिं चकार पुरुषोत्तमे ।

इन्द्रद्युम्नेन रचितभोगमात्रानुसारतः ।।२८।।

भोगान्प्रकल्पयामास प्रत्यहं श्रीपतेर्मुदा ।

भक्ष्यभोज्यान्यनेकानि षड्रसांश्च सुसंस्कृतान् ।। २९ ।।

माल्यानि च विचित्राणि सुगन्धमनुलेपनम् ।

गीतवादित्रनृत्यानि दिव्यानि सुबहूनि च ।। ३० ।।

Besides being fixed in holy Observances, he practised great devotion to Lord Jagannatha. In accordance with the quantity of food-offering fixed by Indradyumna, with joy he daily arranged the offerings for Lord Jagannatha - many items of different kinds of food of the six tastes1 and nicely prepared, and also wonderful garlands, fragrant unguents, lots of splendid singing, music and dancing. [28-30]

राजोपचारा बहुशोऽवसरेऽवसरे हरेः ।

बहुवित्तव्ययायासभक्तिभावनिरूपकाः ।।३१।।

तत्तद्वैष्णवशास्त्रोक्तचित्रभोगाः पृथग्विधाः ।

कल्पितास्तेन भूपेन विद्वत्पङ्कजभानुना ।। ३२ ।।

Many royal services on different occasions sacred to Lord Jagannatha, which were indicative of considerable expenditure of money, effort and feeling of devotion, and all the various kinds of wonderful sacred services as have been stated in the scriptures relating to Lord Visnu, were arranged by that King who was like the Sun for lotuses in the form of the learned people. [31-32]

1. Sweet, sour, salty, pungent, bitter and astringent

प्रातः पूजनवेलायां हरिं द्रष्टुं जगाम सः ।

कस्मिंश्चिद्दिवसे राजा पूज्यमानं ददर्श तम् ।।३३।।

On some day that King went to see Lord Hari (Jagannatha) at the time of worship in the early morning and saw Him being worshipped. [33]

प्रणम्य देवदेवं तु बद्धाञ्जलिपुटो मुदा ।

प्रासादद्वारनिकटे तस्थिवान्नृपसत्तमः ।।३४।।

Bowing to the Lord of gods, with palms joined reverentially that most excellent King remained standing joyously near the entrance of the temple. [34]

दृष्ट्रा स्वयं विरचितानुपचाराननुत्तमान् ।

उपायनसहस्रं च हरेरग्रे प्रकल्पितम् ।।३५।।

चिन्तयामास मनसा किञ्चिद्ध्यानावलम्बितः । ३६.१ ।

Seeing the unsurpassed sacred services arranged by himself and the thousands of presents placed before Lord Jagannatha, he reflected in the mind, being somewhat in a state of meditation: [35-36.1]

मनुष्यकल्पितं भोगं ग्रहीष्यति हरिः किमु ।। ३६.२।।

देवैर्दिव्योपचारैर्यो शक्यते नार्चनाविधौ ।

मानसैरुपहारैर्यं पूजयन्ति यतव्रताः ।। ३७।।

भावदुष्टो बहिर्यागो न मुदे तस्य निश्चितम् । ३८.१ ।

"Will Lord Jagannatha at all accept the articles of offering arranged by man? He cannot be adequately worshipped in conformity with the procedure of worship even by the gods with the celestial sacred services; and those who are fixed in the vow of self-restraint, worship Him with mental offerings: hence it is certain that external offering which is faulty with regard to feeling, does not bring about His happiness." [36.2-38.1]

इत्थं सञ्चिन्तयन्राजा दिव्यासनगतं विभुम् ।।३८.२।।

भुञ्जानमन्नपानाढ्यं श्रिया सुपरिवेषितम् ।

दिव्यस्रजालङ्कृतया दिव्यगन्धदुकूलया ।। ३९ ।।

अनर्घ्यरत्नमञ्जीरसिञ्जितेन सुरालयम् ।

पूरयन्त्या स्वर्णदर्व्या ददत्या सादरं रसान् ।।४०।।

भगवत्प्रतिरूपैश्च भुञ्जानैः परिवेष्टितम् ।

दृष्ट्वा कृतार्थमात्मानं मन्यमानस्तदद्भुतम् ।।४१।।

As he was thinking thus, the King saw the all-powerful Lord seated on a celestial seat and eating the rich food and drink being excellently served by Goddess Laksmi who was adorned with a celestial garland and was having fragrant, fine celestial clothing. She was filling heaven with the tinkling sound of Her priceless gem-set anklets, and with a golden ladle was respectfully serving the food preparations of different flavours. The Lord was surrounded by many forms having the Lord's own likeness and eating there. Seeing that wonderful sight, he considered himself blessed. [38.2-41]

प्रोन्मीलिताक्षः स पुनः प्राग्दृष्टं समवैक्षत । ४२.१ ।

After opening the eyes also, he again saw what was seen by him earlier [42.1]

अतः प्रभृति राजासौ परां निर्वृतिमाप्तवान् ।।४२.२ ।।

Since that time, that King got supreme happiness. [42.2]

निवेदिताशीर्व्रतवांश्चचार सुमहत्तपः ।

अकालमृत्युनाशाय स्वराज्ये मृतमुक्तये ।।४३।।

He took the vow of eating only what was offered to the Lord and practised great austerities for eradication of untimely death in his kingdom and for the Liberation of the dead. [43]

मन्त्रराजं जपन्नित्यं श्रितानां कल्पपादपम् ।

ददर्श शतवर्षान्ते नृहरिं दुरितापहम् ||४४ ।।

योगासनाब्जनिलयं वामाङ्गावस्थितश्रियम् ।

दिव्यालङ्कतसर्वाङ्गं स्फटिकामलविग्रहम् ।।४५।।

त्रिदशैः सिद्धमुक्तैश्च स्तूयमानं स्मिताननम् । ४६.१ ।

Repeating always the best mantra which is like the Wish- fulfilling Tree for those who take refuge in it, after the passing of a hundred years, he saw Lord Narasimha who destroys all evils. The Lord was resting on a lotus in

the Yogic posture, and Goddess Laksmi was present on His left side. His entire Body was adorned with celestial ornaments and His form was crystal-pure. He was being extolled by the gods and by the Perfected and the Liberated ones, and was having a smiling face. [44-46.1]

भ्रान्तो विस्मयभीतिभ्यां हर्षगद्गदया गिरा ।

प्रसीद नाथेति लपन्पपात धरणीतले ।।४६.२।।

Bewildered by wonder and fear, in a voice choked with joy the King uttered 'Be gracious, O Lord', and fell on the ground. [46.2]

तपः कृशं तं प्रणतं दृष्ट्वा मनुजकेसरी ।

अकल्मषं क्षितिपतिं विवक्षुर्भक्तवत्सलः ।।४७।।

Seeing the King who was emaciated due to austerities and had become free from sin, and had bowed, Lord Narasimha who is kind to the devotees, wished to speak. [47]

॥ श्रीभगवानुवाच ।।

उत्तिष्ठ वत्स भक्त्या ते प्रसन्नं विद्धि मां प्रभुम् ।

मयि प्रसन्ने नालभ्यं वरं तत्प्रार्थ्यतां भवान् ।।४८ ।।

The Blessed Lord said: "Rise, son; know Me as the Lord, pleased with your devotion. When I am pleased, there is nothing unobtainable; hence you ask for any boon". [48]

श्रुत्वेत्थं भगवद्वाक्यं समुत्तस्थौ ततो नृपः ।

बद्धाञ्जलिपुटो नम्रो भक्त्योवाच जनार्दनम् ।।४९ ।।

Hearing such words of the Lord, the King then stood up. Joining palms reverentially, humbly and with devotion he spoke to Lord Visnu (Narasimha) [49]

।। श्वेत उवाच ।।

स्वामिन्यदि प्रसादस्ते मयि जातः सुदुर्लभः

सारूप्यमथ सम्प्राप्य स्थास्यामि तव सन्निधौ ॥५०॥

King Sveta said: "O Lord, if there has arisen for me Thy Grace which is very difficult to obtain, then I shall stay in Thy proximity, attaining a form having likeness to Thine. [50]

स्थास्ये यावन्नृपत्वेऽहं मद्राज्ये नो जनः क्वचित्।

अकाले म्रियतां जन्तुः काले चेन्मुक्तिमाप्नुयात् ।।५१॥

So long as I shall continue as the King, let no subject in my kingdom at any time die untimely; and if a man dies in normal time, he should get Liberation." [51]

तच्छ्रुत्वा भगवान्प्राह श्वेतराजानमुत्तमम् ।।५२।।

श्वेत ते वाञ्छितं भूयात्तिष्ठ त्वं मम दक्षिणे ।५३.१ ।

Hearing that, the Lord said to the most excellent King sveta, “Sveta, what is wished by you will happen: you stay to My south. [52-53.1]

भुक्त्वा वर्षसहस्रं तु स्वराज्यं सुसमृद्धिमत् ।।५३.२।

मम निर्माल्यभोगेन क्षीणशेषाघसंचयः ।

सुनिर्मलान्तःकरणो मत्सायुज्यमवाप्स्यसि ।।५४।।

Enjoying your own very prosperous kingdom for a thousand years, by partaking of the remains of the offering unto Me, there will be destruction of your remaining accumulated sins. Then your heart will become very pure and you will attain union with Me. [53.2-54]

वटसागरयोर्मध्ये मुक्तिस्थाने सुदुर्लभे ।

मदीयाऽऽद्यावतारस्य विष्णोर्मत्स्यस्वरूपिणः ।। ५५ ।।

संमुखीनो वस त्वं हि स्फटिकामलविग्रहः । ५६.१।

The place in between the Banyan Tree and the Sea is conducive to Liberation and is very difficult to attain. You remain there itself with a crystal-pure form, facing the First Incarnation of Mine who am Visnu, in the Form of the Divine Fish. [55-56.1]

ख्यातिं यास्यसि भूर्लोके श्वेतमाधवसंज्ञया ।।५६.२।।

You will become famous in this earth-plane with the name svetamadhava. [56.2]

युवयोरन्तराले ये प्राणांस्त्यक्ष्यन्ति मानवाः ।

तिर्यञ्चोऽपि च कीटा वा ध्रुवं ते मुक्तिमाप्नुयुः ॥५७॥

अमरा यत्र मरणमिच्छन्ति किमु मानवाः ।५८.१।

Those who will give up life in the area between you two - human beings, and even the lower species (like animals and birds) or insects - will surely attain Liberation. When gods wish to die there, then what to speak of human beings ? [57-58.1]

तवोत्तरस्यां दिशि यत्सरः पापनिबर्हणम् ।।५८.२।।

तत्र स्नात्वा उपस्पृश्य तदीये दक्षिणे तटे ।

उभयोर्दृष्टिपूतः संस्त्यक्त्वा प्राणान्विमुच्यते ।। ५९ ।।

The Tank (Sveta Ganga) which is there in the northern direction from you, is the destroyer of sins. Having bathed there and sipping water, and becoming purified by the glance of both of you on its southern bank, on giving up life one is liberated. [58.2-59]

आसमन्तादिदं क्षेत्रं यत्र तत्रापि मुक्तिदम् ।

मूढात्मनां विश्वसितुं प्रधानं स्थानमीरितम् ।। ६० ।।

All throughout, anywhere whatsoever, this sacred place bestows Liberation; for the purpose of inculcating faith in the deluded persons, this spot has been declared as the most important place. [60]

तव राज्ये तु ये लोका मम निर्माल्यभोजिनः ।

मृतिराकालिकी तेषां न कदाचिद्भविष्यति ।।६१।।

For the human beings in your kingdom who eat the remains of offerings unto Me, there will never be untimely death." [61]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

श्वेतमाधवोपाख्यानवर्णनं नाम सप्तत्रिंशोऽध्यायः ।। ३७।।

Thus ends the Thirty-seventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion

included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Narration of the Story of Svetamadhava".

अष्टत्रिंशोऽध्यायः

Thirty-eighth Chapter

Glory of Food offered to the Lord, Nirmalya, etc. : Stories of Sandilya and Damanaka

॥ जैमिनिरुवाच ॥

इति दत्त्वा वरं तस्मै श्वेतराजाय वै पुरा ।

जगामान्तर्हितो विप्राः प्रासादान्तः स्थितो हरिः ।।१।।

Jaimini said: O Sages, thus formerly having given boon to that King Sveta, Lord Visnu who abides inside the temple disappeared. [1]

समस्तजगतां या श्रीः सृष्टिस्थितिविनाशकृत् ।

वैष्णवी शक्तिरतुला परिवेषणकारिणी ।।२।।

सुधोपमं सुपक्वान्नं भुंक्ते नारायणः प्रभुः । ३.१ ।

Goddess Laksmi who brings about the creation, sustenance and destruction of all the worlds and is the incomparable Power of Lord Visnu, serves and Lord Narayana the Master, eats the excellently cooked food which is like nectar. [2-3.1]

तदुच्छिष्टोपभोगो हि सर्वाघक्षयकारकः ।।३.२।।

Eating His food-leavings indeed brings about the annihilation of all sins. [3.2]

न तादृशसमं पुण्यं वस्त्वस्ति पृथिवीतले ।

पाकसंस्कारकर्तृणां सम्पर्कात्तु न दुष्यति ।।४।।

पद्मायाः सन्निधानेन सर्वे ते शुचयः स्मृताः ।५.१।

There is no holy article like or equal to that on earth. It does not become impure by the contact of those engaged in the work of cooking: because of the presence of Goddess Laksmi, all of them are considered to be pure. [4-5.1]

विष्णवालयगतं तद्धि निर्माल्यं पतितादयः ।।५.२।।

स्पृशन्ति चेन्न दुष्टं तद्यथा विष्णुस्तथैव तत् ।६.१ ।

When it goes to the temple of Lord Jagannatha, it becomes indeed the Nirmalya (holy remnant of the offering to the Lord); it does not become impure even if morally fallen people and the like touch it. Just as Lord Visnu is not defiled, so is that not defiled. [5.2-6.1]

व्रतस्था विधवाश्चैव सर्वे वर्णाश्रमास्तथा ।।६.२।।

तत्प्राशनेन पूयन्ते दीक्षिताश्चाग्निहोत्रिणः ।७.१।

Persons who have taken up a holy observance, widows, people of all classes and all stations in life, persons initiated into a holy rite and those who perform oblations to the sacred Fire, by partaking of it become purified. [6.2-7.1]

दरिद्रः कृपणो वापि गृहस्थः प्रभुरेव वा ।।७.२।।

स्वदेश्याः परदेश्या वा सर्वे तत्र समागताः ।

नाभिमानं प्रकुर्वीरन्विष्णोनिर्माल्यभक्षणे ||८||

Whether a poor man or a miserly person, a householder or a king, the inhabitants of the country or foreigners - all who come there should not have the feeling of self-importance while eating the food-leavings of Lord Jagannatha. [7.2-8]

भक्त्या लोभात्कौतुकाद्वा क्षुधासंशमनेन वा ।

आकण्ठभक्षितं तद्धि पुनाति सकलांहसः ।।९।।

If eaten to one's fill, whether out of devotion, or greed, or curiosity, or for appeasing hunger, it indeed cleanses all sins. [9]

सर्वरोगोपशमनं पुत्रपौत्रप्रवर्धनम् ।

दारिद्र्यहरणं श्रेष्ठं विद्यासुः श्रीप्रदं शुभम् ।।१०।

It brings about remission of all diseases, increases the number of sons and grandsons, and removes poverty; it is the most excellent, is the bestower of learning, longevity and prosperity, and is auspicious. [10]

पक्षपातो महांस्तत्र विष्णोरमिततेजसः । ११.१।

Lord Visnu who has unlimited prowess has great favourable disposition for it. [11.1]

निन्दन्ति ये तदमृतं मूढाः पण्डितमानिनः ।। ११.२।।

स्वयं दण्डधरस्तेषु सहते नापराधिनः ।

येषामत्र न दण्डश्चेद् ध्रुवा तेषां हि दुर्गतिः ।।१२।।

कुम्भीपाके महाघोरे पच्यन्ते तेऽतिदारुणे । १३.१।

That is nectar, and those who ridicule it are deluded and yet consider themselves wise. The Lord Himself is the punisher for them: He does not tolerate the offenders. If they do not get punishment here in this world, surely they will undergo a miserable state ultimately; they suffer in the very terrible and extremely dreadful Kumbhipaka hell. [11.2-13.1]

न विक्रयः क्रयो वापि प्रशस्तस्तस्य भो द्विजाः ।।१३.२।।

O Sages, sale or purchase of it is not considered good. [13.2]

निर्माल्यं जगदीशस्य नाशित्वाश्नामि किञ्चन ।

इति सत्यप्रतिज्ञो यः प्रत्यहं तच्च भक्षयेत् ।।१४।।

सर्वपापविनिर्मुक्तः शुद्धान्तः करणो नरः ।

स शुद्धं वैष्णवस्थानं क्रमाद्याति न संशयः ।। १५ ।।

"Without eating the holy remnant of the offering to the Lord of the world, I shall not eat anything" - the man who is true to such a resolve and eats it daily, is freed from all sins. His interior becomes purified, and in course of time he goes to the pure Abode of Lord Visnu: there is no doubt about it. [14-15]

चिरस्थमपि संशुष्कं नीतं वा दूरदेशतः ।

यथातथोपयुक्तं तत्सर्वपापापनोदनम् ।।१६।।

Even if it has remained for a long time, is completely dried or taken from a long distance, if eaten as it is, it removes all sins. [16]

कुक्कुरस्य मुखाद्भ्रष्टं तदन्नं पतितं यदि ।

ब्राह्मणेनापि भोक्तव्यमितरेषां तु का कथा ।। १७।।

Even if that holy food has fallen down, dropped from the mouth of a dog, that is fit to be eaten even by a Brahmin, what to speak of others ? [17]

उपोष्य तिष्ठता वापि नोपवासं च कुर्वता ।

अशुचिर्वाप्यनाचारो मनसा पापमाचरन् ।

प्राप्तमात्रेण भोक्तव्यं नात्र कार्या विचारणा ।।१८।।

Whether one has remained fasting or is not fasting, one is impure or even not having proper conduct, or is given to committing sin mentally - as soon as it is received it should be eaten, and there should be no hesitation regarding this. [18]

नैवेद्यान्नं जगद्भर्तुर्गाङ्गं वारि समं द्वयम् ।

दृष्टेः स्वर्गादिसम्प्राप्तिर्भक्षणाच्चाघनाशनम् ।।१९।।

The food which has been offered to the Sustainer of the World (Lord Jagannatha), and the water of the river Ganga- the two are equal. By

seeing it there will be attainment of heaven, etc., and by partaking of it sins will be destroyed. [19]

जगद्धात्र्या हि यत्पक्वं वैष्णवे ऽग्नौ सुसंस्कृते ।

भुक्तेऽन्वहं चक्रपाणिर्युगमन्वन्तरादिषु ।।२०।।

That which is cooked by the Goddess who supports the world (Laksmi) and is well prepared by the Vaisnava fire, Lord Jagannatha eats day after day over the Ages, Manvantaras, etc. [20]

सप्तद्वीपधरामध्ये सान्निध्यं नेदृशं हरेः ।

यादृशं नीलगोत्रेऽस्मिन्व्याजमानुषचेष्टितम् ।।२१।।

On the entire earth with its seven Divisions, nowhere is the Presence of Lord Visnu like this with His activities bearing resemblance to human activities, as there is in Nilagotra (Nilacala). [21]

दारुरूपं परं ब्रह्म सर्वचाक्षुषगोचरम् ।

प्रकाशते भो मुनयो न दृष्टं न श्रुतं क्वचित् ।।२२।।

O Sages, here the Supreme Brahman in Wooden Form appears and is visible to all, which anywhere else is not seen, nor heard of. [22]

तस्मै प्रवृत्तिरूपाय ब्रह्मणे परमात्मने ।

प्रवृत्तिरूपा शक्तिः श्रीः प्रवर्तयति यद्धविः ।।२३।।

तदश्नाति जगन्नाथस्तच्छेषं दुरितापहम् ।२४.१।

Whatever food Goddess Laksmi who is Power in the Form of activity, offers to that Supreme Self, Brahman in the Form of activity, that Lord Jagannatha eats, and the leavings of His food are the destroyers of sins. [23-24.1]

किमत्र चित्रं भो विप्रा यदुक्तं मुक्तिकारणम् ।।२४.२।।

नाल्पपुण्यवतां तत्र विश्वासश्च प्रजायते ।

वेदाचारप्रधानेषु युगेष्वेतत्प्रकीर्तितम् ।।२५।।

O Sages, what surprise can be in this, that it is said to be the means for Liberation? Faith in this does not arise in those who have only little

religious merit. This had been revealed in the Ages when the conduct in conformity with the Vedas was considered important. [24.2-25]

महिमानं न वेदास्य विशेषाच्छ्रुयतां कलौ ।

घोरे कलियुगे तस्मिंस्त्रिपादो धर्मविप्लवः ।।२६।।

धर्मः स्यादेकपादस्तु क्वचित्तस्य भयाच्चरेत् ।२७.१ ।

But listen, no one knows its glory, especially in Kali Age. In that terrible Kali Age there will be destruction of Righteousness up to its three feet: Righteousness will have only one foot, and somewhere one will follow it only out of fear. [26-27.1]

सर्वेऽनृतप्रधाना हि दांभिकाः शठवृत्तयः ।। २७.२।।

All will indeed give prominent place to falsehood, will be hypocritical and will base their profession on deceit. [27.2]

प्रायश्च धर्मविमुखा जिह्वोपस्थपरायणाः ।

न ध्यायन्ति तपस्यन्ति व्रतयन्ति कदाचन ।।२८।।

They will mostly turn away from righteousness, and will be wholly given to satisfying the tongue and the genitals. They will never meditate, perform austerities or undertake any holy observance. [28]

अधर्मबहुलाः सर्वे हिंसका लोलुपाः परम् ।

परेषां परिवादेन तुष्यन्ति स्वकृतं विना ।। २९।।

All will have much unrighteousness, will be intent on doing harm and will be extremely greedy. They will become happy by slandering others, without having any deed of their own. [29]

प्रसङ्गात्कौतुकाद्वापि निघ्नन्ति परकर्म वै ।

क्षुद्रकार्याशयात्स्वस्य परकार्यप्रबाधकाः ।।३०।

When occasion presents itself, or out of fun, they will surely destroy others' work; even for the sake of a minor aim of their own, they will stand in the way of others' works. [30]

धर्मलब्धां स्त्रियं रम्यामवज्ञाय स्ववेश्मनि ।

परयोषिति निन्द्यायां प्रसक्ताः पशुचेष्टिताः ।।३१।।

They will act like animals: despising the beautiful wife whom they have got in accordance with righteousness in their own house, they will be intent upon another's wife who is despicable. [31]

अग्निहोत्रादिकं वापि व्रतं नान्यत्क्वचित्क्वचित् ।

जीविका तद्विजातीनां येषां वा पारलौकिकम् ।।३२।।

अव्रताधीतवेदेन अन्यायाप्तधनेन च ।

वित्तशाठ्येन च कृतं न तथा फलदायि तत् ।।३३॥

There will be no Agnihotra, etc., nor other holy observances anywhere. Where it will be done sometime, that will be only for the livelihood of Brahmins. If it will be performed by some for the sake of good in the next world, it will be conducted by one who has not studied the Vedas observing the required religious rules, with the use of ill gotten money, and with dishonesty about one's capacity to spend money; hence it will not yield the desired benefit. [32-33]

प्रायः कलियुगे भूपाः प्रजावनपराङ्मुखाः

करादानपरा नित्यं पापिष्ठाश्चौर्यवृत्तयः ।।३४।।

The rulers in Kali Age will mostly turn their faces away from the protection of the subjects, and will be ever keen only on collection of taxes. They will be most wicked and will resort to plundering. [34]

वर्णसङ्करिणः सर्वे शूद्रप्रायाः कलौ युगे ।

हर्तारः पार्थिवा एव शूद्राश्च नृपसेवकाः ।। ३५ ।।

In Kali Age mostly people will be of mixed castes and all will be like sūdras (lowest class). Kings will be only robbers, and only the sūdras will perform the service of the king. [35]

श्रौतस्मार्तादिकं कर्म न तथा सदनुष्ठितम् ।

युगे चतुर्थे भो विप्राः परलोकाय कल्पिते ।। ३६।।

O Sages, acts prescribed by Vedas and smritis which are intended to help in the life hereafter will not likewise be well performed in the fourth Age (Kali Age). [36]

दानधर्मः परो ह्येष नान्यो धर्मः प्रशस्यते ।

कर्मणा मनसा वाचा हितमिच्छेद्विजन्मनाम् ।। ३७।।

इति होवाच भगवान्ब्राह्मणो मामकी तनुः ।

ब्राह्मणा यस्य सन्तुष्टाः सन्तुष्टस्तस्य चाप्यहम् ।।३८।।

In Kali Age the virtue of charity is the highest, and any other type of righteousness is not commended. "By deed, mind and speech one should wish the welfare of the Brahmins", thus indeed said the Lord, "the Brahmin is My own body. One with whom the Brahmins are pleased, with him I am also pleased". [37-38]

उभयत्र समो भूयाद् ब्राह्मणे च जनार्दने ।

यद्वदन्ति द्विजा वाक्यं तत्स्वयं भगवान्वदेत् ।।३९।।

One should have equal view towards both the Brahmin and Lord Visnu. Whatever speech the Brahmins utter, that is really spoken by the Lord Himself. [39]

यथातथा वर्तमानो वर्णानां ब्राह्मणो गुरुः ।

भगवानपि देवेशः स साक्षाद्ब्राह्मणप्रियः ॥४०॥

In whatever manner he may live, the Brahmin is still the teacher of all the classes. The Brahmin is also dear to God Himself who is the Lord of gods. [40]

सदावतारं कुरुते ब्राह्मणार्थं जनार्दनः ।

तत्पालनार्थं दुष्टान्वै निगृह्णाति युगे युगे ।।४१।।

Lord Visnu always takes incarnation for the cause of the Brahmins; with a view to protecting them, He verily punishes the wicked people in every Age. [41]

ससर्ज ब्राह्मणानग्रे सृष्ट्यादौ स चतुर्मुखः ।

सर्वे वर्णाः पृथक्पश्चात्तेषां वंशेषु जज्ञिरे ।।४२।।

The Four-faced Lord (Brahma) first created the Brahmins at the beginning of Creation; afterwards all the other classes were separately born in their lineages. [42]

तस्मात्कलियुगे तस्मिन्ब्राह्मणो विष्णुरेव च ।

उभौ गतिश्च सर्वेषां ब्राह्मणानां हरिर्गतिः ।।४३।।

Therefore in that Kali Age Brahmin is verily Lord Visnu Himself - for all, they both are the refuge; and for Brahmins, Lord Visnu is the refuge. [43]

हरिरेवात्र सर्वेषां गतिः प्राप्ते कलौ युगे । ४४.१।

When Kali Age comes, Lord Visnu alone is the refuge for all in this world. [44.1]

शालग्रामादिके क्षेत्रे स्मर्यते कीर्त्यतेऽपि च ।।४४.२।।

तस्मिन्नीलाचले पुण्ये क्षेत्रे क्षेत्रज्ञवर्ष्मणि ।

जीवभूतः स सर्वेषां दारुव्याजशरीरभृत् ।।४५।।

कलिकल्मषनाशाय प्रायो दुष्कृतकर्मणाम् ।

दर्शनस्तवनोच्छिष्टभोजनैर्मुक्तिदायकः ।।४६ ।।

In holy places like Salagrama, etc. the Lord is only remembered and His glories are talked about; but there in Nilacala which is the holy and sacred place and is the Body of the Lord who is the Knower of the field, He has become a Living Being for all, taking the guise of the Wooden Body, for the destruction of the impurities of the Kali Age, mostly of those who are engaged in sinful deeds. He grants Liberation when one just sees Him, prays, and eats the leavings of His food. [44.2-46]

उच्छिष्टेन सुरेशस्य व्याप्तं यस्य कलेवरम् ।

तदाहारस्तदात्मा हि लिप्यते न स पातकैः ।।४७।।

One on whose body are spread the leavings of the food of the Lord of gods, who eats only that, and whose mind is fixed on it, is not tainted by sins. [47]

निवेदनीयमन्यासु मूर्तिष्वीशस्य वर्तते ।

पावनं तदपि प्रोक्तमुच्छिष्टं तु विमोचकम् ।।४८।।

Offering is also done to the other Forms of the Lord, and that is also stated to be the purifier, but here the leavings of His food liberate. [48]

भुंक्ते त्वत्रैव भगवान्पश्यत्यन्यत्र चक्षुषा ।।४९.१।

Here alone indeed the Lord eats, and elsewhere He only sees with His eyes. [49.1]

पुरायं प्रार्थितो देवो योगिभिः परिवेष्टितः ।।४९.२।।

निर्माल्योच्छिष्टभोगेन तव मायां जयेमहि ।

अत्यन्तस्तिमिताक्षाणामनायासेन मुक्तिदः ।।५०।।

The Lord was formerly prayed to by the Yogis, surrounded by them: "By using the remnants of the offering unto Thee and eating Thy food-leavings, may we overcome Thy Illusion!" The Lord easily grants Liberation to those whose eyes are intently fixed on Him. [49.2-50]

शयनासनभोगाद्यै रमते च श्रिया सह ।

अत्र चेष्टा भगवतो वेदार्थ इति धार्यताम् ।। ५१ ।।

He stays here happily with Goddess Laksmi, resting, sitting, eating, etc. : be it borne in mind that the activities of the Lord here are the truths of the Vedas. [51]

समतिक्रान्तवेदो हि न कदाचित्प्रवर्तते ।

वेदरक्षार्थमेवास्य संभवो हि युगे युगे ।।५२।।

He never does anything disregarding the Vedas: His manifestation in every Age is indeed only for the purpose of protection of the Vedas. [52]

प्रमाणभूतो भगवान्विरुद्धं कथमाचरेत् ।

तस्मिन्विरुद्धं चरति जगदेव तथा भवेत् ।।५३॥

The Lord has become the authority for the Vedas; how can He act contrary to them? If He acts in contravention of the Vedas, the world will surely become like that. [53]

आचारेण हि वेदार्थो नियतो धर्मतां गतः । ५४.१।

Being connected verily with good conduct, the teaching of the Vedas has acquired the character of law. [54.1]

मध्यदेशभवः पूर्वमत्रागच्छद्विजोत्तमः ।।५४.२।।

शिष्टाचारै: सुविमलः शास्त्रार्थपरिनिष्ठितः ।

सदा शान्तः सदा दान्तः कायवाङ्मनसैर्गृही ।। ५५।।

An excellent Brahmin born in the Central Kingdom formerly came here. He had become very pure through acts of good conduct and was fully acquainted with the import of the scriptures. He was a householder, always peaceful, ever self-controlled in body, speech and mind. [54.2-55]

स तीर्थविधिना देवं समभ्यर्च्य च साग्निकः ।

त्रिरात्रमत्रोषितवान्विष्णवर्चनपरः शुचिः ॥५६॥

He was pure, and worshipping the Lord in accordance with the rules of the holy places and with the sacrificial fire, he stayed here three nights, being engaged in adoration of Lord Visnu. [56]

यज्ञशेषं गृहस्थानां भोक्तव्यमिति शास्त्रतः ।

देवोच्छिष्टं न जग्राह अन्यपाकाभिशंकया ॥५७॥

"As per scriptures householders should eat the remnant of the sacrifice", thus he thought, and he did not eat the leavings of the food of the Lord, fearing that it has been cooked by somebody else. [57]

दैवतैरत्र संस्कार्यो देवयोग्यः कथं भवेत् ।

अयोग्यत्वाच्च नैवेद्यमग्राह्यं च भवेद् ध्रुवम् ॥५८ ॥

He thought, here this is required to be cooked by the gods; hence, how can it be suitable for the Lord ? And, because of being thus unfit, the food offered surely becomes unacceptable. [58]

अगृहीते च नैवेद्ये श्रोत्रियेण तदा द्विजाः ।

सर्वे च तस्यानुचरा नाभुञ्जन्त निवेदितम् ॥५९॥

O Sages, when the food offered to the Lord was then not accepted thus by the Brahmin who was well-versed in the Vedas, all his followers also did not eat that offered food. [59]

ततः स व्याधिसंमग्नो विह्वलीभूतविग्रहः ।

सकुटुम्बोऽभवन्मूको भगवद्द्रोहसंयुतः ॥ ६० ॥

Then, he along with his family members was sunk in diseases and afflicted in body, and became dumb, being connected with the offence against the Lord. [60]

मनसा चिन्तयत्येवं निर्निमित्तं कथं नु मे ।

कुटुम्बसहितस्याभूत्पीडा सर्वांगभंजिनी ।। ६१ ।।

He reflected in his mind: "How indeed, without any apparent cause, has this affliction which shatters the whole body, come to me together with the members of my family?" [61]

एवं चिन्तयमानस्य त्रिरात्रान्तेऽभवन्मतिः ।

नेदृशी व्याधिपीडा च सर्वेषामेकदा भवेत् ।।६२।।

When he was thus reflecting, at the end of three nights he got the idea: "Such affliction of disease cannot come to all at a time. [62]

को वा द्रोहः कृतोऽस्माभिरेतस्मिन्पुरुषोत्तमे ।

न बुद्धिपूर्वकः किं स्यात्ततो मे व्याधिकारणम् ।।६३।।

What offence indeed has been committed by us in this place Purusottama? That is certainly not deliberate. Then, what can be the cause of my disease ?" [63]

मुहुरित्थं चिन्तयित्वा दध्यौ नारायणं प्रभुम् ।

ध्यानावसाने तुष्टाव शास्त्रतत्त्वार्थदर्शकः ।।६४।।

Having thus reflected for a moment, he meditated on Lord Narayana. When the meditation was over, he prayed, being a knower of the exact import of the truth of the scriptures. [64]

।। शाण्डिल्य उवाच ।।

चतुर्दशापि या विद्या धर्मनिर्णयहेतवः ।

ताः सर्वास्तव वाक्यानि मुखपद्मविनिर्गताः । । ६५ ।।

Sandilya said: "O Lord, the fourteen sciences which are the basis for determining right conduct, are all Thy words which have issued forth from Thy lotus-like mouth. [65]

ताभिरेवाचरेद्धर्ममिति शास्त्रार्थनिश्चयः ।

तस्य धर्मस्य रक्षार्थमवतारो युगे युगे ।।६६।।

'One should practise righteousness in accordance with them only' - this is the fixed conclusion of the teaching of the scriptures. Thy incarnation in every Age is only for protection of that righteousness. [66]

तमुल्लंघ्य वर्तमानो भवद्द्रोहकरो ध्रुवम् ।

अहं ते देव देवेश कर्मणा मनसा गिरा ।। ६७।।

धर्मशास्त्रमतिक्रम्य न वर्तेऽप्यर्थकामयोः ।६८.१ ।

Anyone who conducts himself transgressing that, surely commits offence against Thee. O Lord, O Lord of the gods, by deed, mind and speech I do not engage myself in any action transgressing Thy codes of righteousness even with regard to the pursuit of wealth and the fulfilment of desires. [67-68.1]

अनेकजन्मसाहस्रैः संचितं पापसंचयम् ।।६८.२।।

दग्धुमत्रागतो देव त्वद्दर्शनदवाग्निना ।६९.१।

O Lord, in order to burn the collection of my sins accumulated over many thousands of births by the forest-fire of seeing Thee, I have come here. [68.2-69.1]

कोऽपराधः कृतो देव त्वच्छास्त्रपथि वर्तिना ।

सर्वाङ्गं बाधते यस्मादुग्रो व्याधिरहेतुकः ।।६९.२।।

I have been conducting myself along the path laid down in Thy scriptures; O Lord, what offence has been committed by me for which this terrible disease which is without any cause, is harassing my whole body ? [69.2]

ज्ञानतोऽज्ञानतो वापि त्वत्पादसरसीरुहे ।

कृतोऽपराधो यो देव तं क्षमस्व कृपांबुधे ॥७०.१।

Whatever wrong has been committed by me knowingly or unknowingly at Thy lotus-like Feet, O Lord, pray, forgive that, O Ocean of mercy ! [70.1]

भूमौ स्खलितपादानां भूमिरेवावलम्बनम् ।।७०.२।।

त्वयि जातापराधानां त्वमेव शरणं प्रभो ।७१.१।

For those whose legs slip on the ground, the ground alone is the support; for those who have committed offence against Thee, O Lord, Thou alone art the refuge. [70.2-71.1]

तवापराधजं पापं त्वमेव च क्षमस्व मे ।।७१.२।।

Therefore, pray, Thou alone forgive my sin which has resulted from the offence against Thee. [71.2]

वह्निसन्तापतो नश्येद्वह्निसन्तापजो व्रणः ।

तदिमां दुर्दशां देव प्रारब्धां पापबीजजाम् ।।७२।।

लीलापाङ्गेन शमय ह्यपवर्गैकहेतुना ।७३.१।

The wound caused by the burning heat of fire is remedied only by the heat of fire; hence, O Lord, pray, relieve this miserable condition of mine which has arisen from the seeds of my sins of the past which have commenced giving result, by a glance of Thine in sport which is indeed the means for Liberation. [72-73.1]

मामुद्धर जगन्नाथ पतितं शोकसागरे ।।७३.२।।

त्वद्दर्शनपथं यातः किं नु शोच्यो भवेन्नरः । ७४.१।

O Lord Jagannatha, save me who am fallen in the ocean of sorrow. Will a man who has come within the range of Thy view still become miserable ? [73.2-74.1]

निसर्गकरुणाम्भोधे यस्त्वद्दृष्टिपथं गतः ।।७४.२।।

सदानन्दाब्धिसंमग्नो न शोचति न काङ्क्षति ।७५.१ ।

O Lord who art the Ocean of compassion by very nature ! One who comes within the range of Thy sight becomes immersed in the ocean of perpetual bliss, and does not have to grieve, nor does he have any desire. [74.2-75.1] नाल्पभाग्यो ह्यहं देव त्वामद्राक्षं स्वचक्षुषा ।।७५.२।।

I am surely not one with only a little fortune, O Lord, as I have seen Thee with my own eyes. [75.2]

अपवर्गान्तरायो मे ध्रुवमेषा विभीषिका

तत्प्रसीद जगन्नाथ सेवकं द्रोहिणं सदा ।।७६।।

सेव्यसेवकसम्बन्धादपराधं क्षमस्व मे ।७७.१।

This terrifying situation of mine is surely an impediment to my Liberation. Therefore, O Lord Jagannatha, be ever gracious towards this servant who has committed an offence; forgive my offence in consideration of the relationship between the Master and the servant." [76-77.1]

इति स्तवान्ते तस्याशु देहपीडागमत्तदा ।। ७७.२।।

Then, when this prayer was over, quickly his bodily affliction was gone. [77.2]

ददर्श सोऽथ गोविन्दं नृसिंहं भक्तवत्सलम् ।

दिव्यसिंहासनारूढं दिव्यालङ्कारभूषितम् ।।७८।।

आददानं श्रिया दत्तं परमान्नं कराम्बुजे ।

ग्रासावशेषं पात्रेषु क्षिपन्तं च मुहुर्मुहुः ।।७९।।

यावद्दत्तं वस्तुजातं तावदश्नन्तमत्वरम् ।

विलाससस्मितापाङ्गं हस्ते लक्ष्म्यापवर्जितम् ॥८०॥

He now saw Lord Govinda (Visnu) in the Form of Lord Narasimha who is kind to the devotee, seated on a celestial throne and adorned with divine ornaments. He was receiving in His lotus-like hand the most excellent food served by Goddess Laksmi, and was repeatedly throwing into different vessels the remnants after eating. Whatever quantity of all articles was being given in His hand by Goddess Laksmi, that He was eating leisurely, with a smiling and sportful glance. [78-80]

तं दृष्ट्वा विस्मयाविष्टः शाण्डिल्यः स द्विजोत्तमः ।

सस्मारात्मकृतं द्रोहं नैवेद्याग्रहणे स्थितम् ।।८१।।

Seeing Him, that best Brahmin Sandilya was filled with wonder. He remembered the offence committed by him and thought of it as lying in not partaking of the food offered to the Lord. [81]

क्काहं प्रादेशिकः प्राज्ञः सर्वज्ञाननिधिर्भवान् ।

क्व त्वं महदहङ्कारभूततत्त्वविसर्जकः ।।८२।।

He prayed: "Where am I the ignorant rustic and where Thou The repository of all knowledge and Thou the Creator of the Principles like Mahat, Ego, and the Elements! [82]

त्वन्मायामूढमनसो जानीयुः कथमीश ते ।

निरङ्कुशामनिर्वाच्यामिच्छां सृष्टिलयात्मिकाम् ।।८३।।

O Lord, how can they whose minds are deluded by Thy Illusion know Thy Will which is unfettered and inexplicable, and which manifests in the form of Creation and Dissolution ?" [83]

इति स्तुवन्तं नृहरिस्तेनैवोच्छिष्टपाणिना ।

सिषेच ग्रासशिष्टांश्च सर्वाङ्गे द्विजसत्तमम् ।।८४।।

When he was thus praying, Lord Narasimha with the same hand which was still having the remains of food, sprinkled the best Brahmin with the remnants of eating on his entire body. [84]

तैः सिक्तो ब्राह्मणः सद्यः सुधासेकोपमैर्मुदा ।

बभौ दिव्यवपुः श्रीमाञ्जीवन्मुक्तो यथा मुनिः ।।८५।।

Sprinkled by those which were like sprinkling of nectar, the Brahmin was at once delighted. He became endowed with a divine body and was radiant like a sage liberated while living. [85]

महिमानं हि भक्तेस्तु भक्ता एव विजानते ।

महतीं सूतिपीडां तु बन्ध्या नानुभवेत्क्वचित् ।।८६ ।।

"Only devotees know the glory of devotion; a barren woman can never experience the great pain of parturition." [86]

इत्युदीर्य स्वयं गात्रादुच्छिष्टं परमात्मनः ।

भुक्त्वा कृतार्थमात्मानं मेने श्रोत्रियपुङ्गवः ।।८७।।

So saying, that eminent one among those learned in the Vedas himself ate from over his own body the food- leavings of the Supreme Being and considered himself blessed. [87]

साधारणं धर्मशास्त्रं क्षेत्रेऽस्मिन्न विचार्यते ।

अयं तु परमो धर्मो यो देवेन प्रकीर्तितः ॥८८॥

"The ordinary codes of conduct are not considered in this sacred place; and what has been declared by the Lord is the highest duty. [88]

आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ।

इत्थं सञ्चिन्तयन्विप्रः कुटुम्बार्थेऽवशेषितम् ।।८९।।

आजहार स्वयं मुष्ट्या ध्यानभङ्गमवाप च । ९०.१ ।

Righteousness originates from right conduct and Lord Visnu is the Master of righteousness"- thus reflecting, the Brahmin himself spontaneously collected a handful of the remnants for his family, and his meditation also ended. [89-90.1]

प्रबुद्धचिन्तयामास स्वप्नं तं विस्मिताशयः ।। ९०.२।।

As he came back to normal consciousness, with a surprised mind he reflected about that Vision. [90.2]

अयमेव मम द्रोहो हावज्ञासिषमीश्वरम् ।

नैवेद्याशनमाहात्म्यमजानन्परमाद्भुतम् ।।९१।।

"This exactly is my offence that I showed disrespect to the Lord, not knowing the supremely wonderful glory of eating the food offered to the Lord. [91]

अष्टादश चतुर्दश ब्रह्माण्डं यत्पदाम्बुजम् ।

धर्मद्रवेण प्रक्षाल्याजोऽपुनात्स्वं तदम्बुना ।।९२।।

यमर्चयन्ति शक्राद्या दिव्यभोगैरनुत्तमैः ।

स मानुष्यकृतं भुंक्ते क्षेत्रेऽस्मिन्महदद्भुतम् ।।९३।।

Lord Brahma had washed the Lord's lotus-like Feet with the sacred water of righteousness, and with that water had purified the eighteen divisions of the terrestrial world, the fourteen worlds, the Universe and also Himself; Lord Indra and others worship the Lord with unmatched celestial offerings; that same Lord (Visnu) in this sacred place eats the articles prepared by man: this is a great wonder!". [92-93]

इत्याश्चर्यपरस्तेन स्वप्नलब्धेन वै द्विजाः ।

नैवेद्येन कुटुम्बं स्वं मार्जयामास सादरम् ।।९४।।

Thus he was greatly surprised, O Sages, and with the food offered to the Lord which was indeed received in that Vision, he respectfully cleansed his own family. [94]

ततः सर्वे नीरुजास्ते सुवाक्याद्धृष्टमानसाः ।

पुनर्जन्म मन्यमानाः शशंसुः क्षेत्रमुत्तमम् ।। ९५ ।।

Thereafter all of them became free from disease and were delighted as they were able to speak properly. They regarded it as their rebirth and extolled the excellent sacred place. [95]

नास्त्यस्य सदृशं क्षेत्रं सप्तद्वीपावनीतले ।

यत्र स्वोच्छिष्टदानेन पापान्मोचयते नरान् ।। ९६ ।।

"On the entire earth with its seven Divisions, there is no sacred place like this where the Lord frees men from sin by giving the leavings from His eating. [96]

पुरुषोत्तममाहात्म्यं क्षेत्रं परमदुर्लभम् ।

यतः स्वर्गश्च भोगश्च मुक्तिश्चैव करे स्थिता ।। ९७ ।।

This sacred place has the glory of the Supreme Being and is very difficult to attain; through this, heaven, pleasures, and also Liberation remain in one's hand. [97]

आर्तानां भवकान्तारे भाग्यादत्र समीयुषाम् ।

नानाभोगोपतृप्तानां मुक्तिमार्गः सुखं भवेत् ।।९८।।

Those who are suffering in the wilderness of worldly existence and have come here by good fortune, get complete satisfaction here with various enjoyments, and for them the path of Liberation is easily attainable." [98]

इत्थं ते हर्षमापन्नाः प्रलपन्तः परस्परम् ।

यथेष्टं भोजयामासुरन्योन्यं च निवेदितम् ।।९९।।

Thus thinking, being delighted, they spoke to one another, and fed one another to satisfaction with the food offered to the Lord. [99]

ततस्ते निर्मला विप्रास्तरुणादित्यवर्चसः ।

देवा इव बभुः सर्वे निष्पापा निर्गतज्वराः ।। १०० ।।

Thereby they became purified, O Sages, and had the brilliance of the Sun just risen. They all had become sinless and freed from affliction, and became like gods. [100]

नैवेद्याशनमाहात्म्यं कथितं भो द्विजोत्तमाः ।

श्रुत्वापि महतः पापान्मुच्यते पापकृत्तमः ।। १०१ ।।

O most excellent Sages, the glory of eating the food offered to the Lord has been told to you. Even just by hearing this, the most sinful one is freed from great sin. [101]

निर्माल्यग्रहणस्यास्य फलं वक्तुं न शक्नुमः ।

साक्षाद्ब्रह्मस्वरूपेण ध्रियते वपुषा हि तत् ।। १०२ ।।

We will not be able to speak about the benefit of taking the remnant of the offering to the Lord: that is verily borne on His own Body by the Lord who is the Form of Brahman Itself [102]

पुष्पचन्दनमाल्यादि यदङ्गैरुपधार्यते ।

अपनीतं यथाकाले निर्माल्यं तत्प्रकीर्तितम् ।। १०३ ।।

Any of the articles like flowers, sandal paste, garland, etc. held on the different parts of His Body when taken out at the appropriate time is called Nirmalya. [103]

धारणं शिरसा तस्य तेनाङ्गे चापि मार्जनम् ।

सार्धानां कोटितीर्थानामभिषेकफलप्रदम् ।

भक्षणं गुरुतल्पादिपातकौघविनाशनम् ।। १०४।।

Holding it on the head or even rubbing it on the body grants the benefit of taking bath in the three and half crores of holy bathing places; eating it destroys the multitude of sins such as going to bed with the preceptor's wife, etc. [104]

लेप्या मूर्तिरियं विष्णोरन्येभ्यो लेप उत्तमः ।

श्रीखण्डागुरुकर्पूरकस्तूरीकुङ्कुमादिभिः ।।१०५।।

This Image of Lord Visnu requires to be anointed. Compared to other things, anointing with sandal paste, aloe, camphor, musk, saffron, etc. is the best. [105]

प्रपिष्टलेपः स्नेहेन चन्दनागुरुदारुणा ।

शरीरे वासुदेवस्य चेन्द्रद्युम्नेन कारितः ।। १०६।।

प्रत्यहं भो द्विजश्रेष्ठा वर्षान्ते चापनीयते । १०७.१।

O excellent Sages, Indradyumna had got done the anointing with the well ground unguent of sandal and aloe wood on the Body of Lord Jagannatha daily. And at the end of the year it is taken out. [106-107.1]

लेप्यानां लेपनिर्मोके दर्शनं न प्रशस्यते ।। १०७.२।।

Looking at the anointed Images at the time of removal of the unguents is not considered proper. [107.2]

अन्तरा चेत्पतेल्लेपः पिष्टं लिम्पेत्पुनश्च तम् ।

नान्यलेपः प्रशस्यो हि स विष्णोरङ्गसंमतः ॥१०८॥

If in the meantime the unguent falls, again it should be made into a paste and smeared. Any other unguent is indeed not commended since that is considered to be part of the Body of Lord Visnu [108]

चन्दनार्द्रशरीरं च दृष्ट्रा विष्णुं पुरा किल ।

सौगन्ध्याल्लोभयामास नृपपुत्रः स मूढधीः ।। १०९ ।।

It is said that formerly, seeing Lord Jagannatha with His Body moist with sandal paste, because of the sweet odour, a foolish prince eagerly desired it. [109]

तस्य प्रीत्यै नियुक्तस्तु ह्याकृष्याङ्गात्प्रलेपनम् ।

ददौ नृपकुमाराय स लिलिम्पे हृदि स्वके ।। ११० ।।

In order to please him, the person engaged in the service removed the unguent from the Body of the Lord and gave it to the prince, and he smeared it on his own chest. [110]

तावत्प्रदेशं कुष्ठं वै श्वेतं तस्याभवत्क्षणात् ।

स आसीत्कुष्ठपाणिस्तु तस्मै यो दत्तवान्किल ।। १११ ।।

That area of his body immediately became white with leprosy. The hand of the person who gave him, too, was indeed affected with leprosy. [111]

ततो वर्षावधिष्ठायी लेपः पुण्यतमः स्मृतः ।।

निर्माल्यानां प्रधानं तद्राणादंहोविनाशनम् ।। ११२ ।।

Therefore keeping the unguent remaining on the Body of the Lord for the full period of one year is considered the holiest; it is the most important of

the remnants of offering to the Lord, and by smelling it sins are destroyed. [112]

पुरा दमनकं दैत्यं समुद्रोदकचारिणम् ।

बाधितारं जनानां वै मायाबलपराक्रमम् ।।११३।।

भगवानपि मायावी पितामहनिदेशतः ।

मत्स्यावतारेण विभुः प्रविश्य वरुणालयम् ।।११४।।

अन्विष्याकृष्य वेलायां निष्पिपेष महीतले । ११५.१।

In former times, there was the demon Damanaka who was living in the water of the ocean. He was oppressing human beings and had become powerful on account of the strength of sorcery. But the Omnipotent Lord, too, who is the Master of Illusion, as per the request of Lord Brahma, incarnated Himself as the Divine Fish and entered the Ocean, and after searching, dragged the demon to the shore and crushed him on the ground. [113-115.1]

मधोः शुक्लचतुर्दश्यां पतितो दानवोत्तमः ।।११५.२ ।।

On the Fourteenth day of the bright fortnight of the month of Caitra, the demon-chief had fallen. [115.2]

भगवत्करसम्पर्कात्सुगन्धिरभवत्तृणम् ।

तस्यैव नाम्ना तं सम्यग्जग्राहाश्चर्यमानसः ।।११६ ।।

मालां कृत्वा हृत्प्रदेशे मिलितं वनमालया ।

अचिन्तयत्तस्य गन्धं यावद्वस्तु चिरस्थितम् ।।११७।।

Because of the contact with the hand of the Lord, he became a sweet-smelling grass bearing his very name (Damanaka). The Lord was astonished in mind because of this, and He took him wholly and making a garland, on His chest region joined him with the garland of forest- flowers. The Lord also thought that his fragrance should remain as long as the thing would last. [116-117]

तस्यापि गन्धः सर्वेषां पुष्पाणां सौरभापहः ।

वर्णस्तु भगवन्मूर्तेस्तुल्योऽभूत्स सुशोभनः ।।११८।।

Its perfume also beats the fragrance of all flowers; and its colour became very beautiful like that of the Form of the Lord. [118]

तस्य माला भगवतः परमप्रीतिकारिणी ।

शुष्का पर्युषिता वापि न दुष्टा भवति क्वचित् ।। ११९।।

The garland made out of it is highly pleasing to the Lord; even if dried or stale, it never becomes defective. [119]

तस्य सुग्रथितां मालां दत्त्वा दमनकारये ।

उत्पादयेन्महाप्रीतिं विष्णोर्या मुक्तिदायिनी ।। १२० ।।

Offering a nicely-made garland of it to Lord Jagannatha who is the Destroyer of Damanaka, one should bring about great pleasure for Lord Visnu, which becomes the bestower of Liberation. [120]

अङ्गापकर्षितां मालां भक्त्या यो धारयेन्नरः ।

हयमेधसहस्रस्य फलं प्राप्नोत्यसंशयम् ।।१२१ ।।

The man who wears with devotion the garland taken out from the Body of the Lord gets undoubtedly the benefit of a thousand horse-sacrifices. [121]

तुलसीकल्पितां मालां विष्णोरङ्गापकर्षिताम् ।

धारयेन्मूर्ध्नि कंठे च भक्तो यो विन्यसेद्धृदि ।

तावत्सङ्ख्यं वाजिमेधफलमव्यग्रमश्नुते ।। १२२।।

The devotee who bears on his head or around neck or spreads over his chest, the garland made of basil leaves taken out from the Body of Lord Jagannatha, enjoys undisturbed the benefit of the same number of horse-sacrifices as the leaves. [122]

निर्माल्यतुलसीपत्रं यावद्भक्षयते हरेः ।

तावज्जन्मसहस्रं तु विष्णुलोके महीयते ।। १२३ ।।

Whatever is the number of basil leaves from the remnant of the offering to Lord Jagannatha he eats, for as many thousands of births he remains with honour in the Abode of Lord Visnu. [123]

हरेर्नैवेद्यमन्नं च तुलसीदलमिश्रितम् ।

प्रतिग्रासं सोमपानं फलं तत्सममश्नुते ।।१२४।।

For each morsel taken of the food offered to Lord Jagannatha mixed with the basil leaves, he gets the benefit equal to that of drinking the Soma-juice. [124]

यावज्जीवं तु भुञ्जानो ध्रुवं मोक्षमवाप्नुयात् ।। १२५ ।।

He who eats it all his life surely attains Liberation. [125]

अर्घ्यशेषोदकं विष्णोस्तथा चाचमनोदकम् ।

पादोदकं स्नानवारि प्रत्येकं पापनाशनम् ।। १२६ ।।

The residue of the water offered to adore Lord Jagannatha, the water offered to Him for sipping, the water offered for washing His Feet, and the Bath-water - each of these destroys sins. [126]

सर्वतीर्थाभिषेकाणां फलदं ग्रहनाशनम् ।

अलक्ष्मीपापरक्षोघ्नं भूतवेतालनाशनम् ।।१२७।।

It grants the benefit of taking bath in all the holy bathing places, removes the evil influence of planets, wards off evil fortune, sins and ogres, and eliminates ghosts and spirits. [127]

शवाद्यमेध्यसंस्पर्शदोषनाशनमुत्तमम् ।

सर्वदीक्षाव्रतफलप्रदमैश्वर्यवर्धनम् ।। १२८ ।।

It is the excellent remover of the evil caused due to touching unholy things like a corpse, grants the benefit of all sacred initiations and holy observances, and is the promoter of prosperity. [128]

अकालमृत्युहरणं व्याधिव्यूहनिबर्हणम् ।

सुरागोमांसभक्ष्यादिपापसंघविनाशनम् ।।१२९।।

It prevents untimely death and removes the multitude of diseases. It destroys the collection of sins like taking wine, eating cow's meat, etc. [129]

एतैराप्लुतदेहस्तु श्रृणुयाद्यदि सूतकम् ।

नाशौचं विद्यते तस्य सर्वकर्माधिकारिणः ।। १३० ।।

If one who has sprinkled his body with these remnants of offerings to the Lord, hears about child-birth, there would be no impurity in him as he becomes fit for performing all holy rites. [130]

यावज्जीवं प्रतिज्ञाय यस्त्वेतान्येकमेव वा ।

गृह्णीयाद्भूरि वा स्वल्पं मुच्येद्विष्णोः प्रसादतः ।।१३१।।

One who, making a resolve for life, takes all or any one of these, in large quantity or a little, is liberated by the grace of Lord Visnu. [131]

एवं तत्र वसन्देवो लोकानुग्रहकांक्षया ।

रममाणः श्रिया सार्धमनायासविमोचकः ।। १३२ ।।

Thus dwelling there wishing the welfare of the world, sporting with Goddess Laksmi, the Lord easily liberates people. [132]

निर्माल्यपादाम्बुनिवेदनीयदानैस्तदालोकनतत्प्रणामैः ।

पूजोपहारैश्च विमुक्तिदाता क्षेत्रोत्तमेऽस्मिन्पुरुषोत्तमाख्ये ।। १३३।।

He grants complete Liberation in this excellent sacred place named Purusottama through His gifts of the remnants of offerings to Him, of the water with which His Feet are washed, of the food offered to Him, through seeing Him and bowing to Him, and through worship and presents offered to Him. [133]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवत्प्रसादनिमील्यादिमाहात्म्यकथनं नामाष्टत्रिंशोऽध्यायः ।। ३८ ।।

Thus ends the Thirty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Glory of Food offered to the Lord, Nirmalya, etc."

एकोनचत्वारिंशोऽध्यायः

Thirty-ninth Chapter

Procedure for Caturmasya Observance

।। मुनय ऊचुः ।।

मुने त्वत्तः श्रुतं सम्यङ्गाहात्म्यं जगदीशितुः ।

निर्माल्यप्रभृतीनां च यथावदनुपूर्वशः ।।१।।

The Sages said: O Sage, from Thee has been heard by us very well the glory of the Lord as also of the remnants of offerings to Him, etc., appropriately in due order. [1]

श्रोतुमिच्छामहे ब्रह्मन्यात्रान्तरफलानि वै ।

शृण्वतां तत्त्वतो ब्रूहि यथोद्देशः कृतः पुरा ॥२॥

O Holy one, we wish to hear the benefits of other festivals. We are listening; tell us about them in their true nature, as Thou hadst indicated earlier. [2]

।। जैमिनिरुवाच ।।

सर्वथा वर्तते लोकहिताय पुरुषोत्तमः ।

नानागुणविकासैश्च नानारूपविचेष्टितैः ॥३॥

नानारूपविलासेन नानाऽऽत्मा च जगन्मयः १४.१।

Jaimini said: The Supreme Being acts in every respect for the welfare of the world, through expansion of the various qualities', through activities in different forms, and through manifestation in various forms. He appears as the different souls; He also permeates the world. [3-4.1]

1. Sattva, Rajas & Tamas

अहङ्कारं विना कर्मफलं नो द्विजसत्तमाः ।।४.२ ।।

अहङ्कारेण बध्यन्ते कारागारे भवाभिधे ।५.१॥

O most excellent Sages, without ego there is no fruit of action; because of ego people get caught in the prison- house named worldly existence. [4.2-5.1]

बुद्ध्यहङ्कारयुक्तस्तु यत्कर्मारभते नरः ।।५.२।।

तस्य सद्गुणमाप्नोति फलं शुभमथापरम् ।६.१।

Being united with intellect and ego, whatever action a man undertakes, he gets its good quality as also the good consequence, or its opposite. [5.2-6.1]

बुद्धिस्तु त्रिविधा तेषां गुणभेदेन भाविता ।।६.२।।

Intellect verily is of three types, produced in accordance with the difference in their qualities. [6.2]

तत्र ये सात्त्विकाः सन्तः फलावाप्तिपराङ्मुखाः ।

भगवत्प्रीतये कर्म कुर्वते ते मुमुक्षवः ।।७।।

In this connection, those who are Sattvika, are noble men who are regardless of getting result; they long for Liberation and do action for the pleasure of the Lord. [7]

परस्य स्पर्धया कीर्त्यै फलमुद्दिश्य वा पुनः ।

बहुवित्तव्ययायासै राजसं कर्म तन्वते ।।८।।

Impelled by rivalry with others, or for fame, or seeking the result, with expenditure of much money and exertion, men perform action which is Rajasika. [8]

गतानुगतिका ये च दृष्टार्थैकपरायणाः ।

प्रसङ्गात्फलमिच्छन्तस्तामसं कर्म कुर्वते ।।९।।

Those who just follow others, are keen only about the immediately apparent object, and as per the occasion seek the result, perform Tamasika action. [9]

सात्त्विकानां जगन्नाथः सर्वदा सर्वभावनः ।

ध्यातो दृष्टः स्मृतो वापि मुक्तिदाता न संशयः ।।१०।।

Lord Jagannatha who is the Creator of all, is always meditated upon, seen or remembered by the Sattvika people, and He becomes the bestower of Liberation for them: there is no doubt in this regard. [10]

राजसास्तामसा ये वै मूढात्मानः फलैषिणः ।

उत्सवादिकृतं कर्म मन्यन्ते फलदायि ते ।।११।

Those who are Rajasika or Tamasika, have a deluded mind and are the seekers of results; they think that the act done by way of performing the festivals, etc. is meant to give reward. [11]

सम्भूय बहवो विप्रा आरभन्तेऽल्पकं विधिम् ।

बहुलायासदुःखं यत्कर्म तेषां फलप्रदम् ।।१२।

Being combined, O Sages, many of them undertake a small rite involving much exertion and pain with the idea that the act would yield reward for them. [12]

तेषामुद्धरणार्थाय विश्वासाय दुरात्मनाम् ।

यात्रा नानाविधा विप्रा वर्षे वर्षे प्रवर्तयेत् ।।१३।।

For saving those evil-natured persons and for instilling faith in them, O Sages, every year the various kinds of festivals should be organized. [13]

जन्मस्नानं महावेद्या उत्सवच प्रकीर्तितः ।

महायात्राद्वयं पुंसां कीर्तनात्पापनाशनम् ।।१४।।

The festival of the holy Birthday Bath as also the Mahavedi festival has already been stated. By talking about these two great festivals men's sins are destroyed. [14]

दर्शनं दक्षिणामूर्तेस्तथा च शयनोत्सवः ।

सर्वपापहर शैषामुत्सवो दक्षिणायने ।।१५।।

Likewise, seeing the Lord when He is facing the south, or the 'Sleep' festival, or the festival of these Deities at the time of the southward movement of the Sun, removes all sins. [15]

अतः परं प्रवक्ष्यामि पार्श्वस्य परिवर्तनम् ।

शयितस्य जगद्भर्तुः परिवर्तयितुर्युगम् ।।१६।।

After this, I shall speak about 'Changing the Side during Sleep' of the Lord who is the Supporter of the world and who causes the turning of Ages. [16]

नभस्यविमले पक्षे सम्प्राप्ते हरिवासरे ।

विष्णोः स्वापगृहद्वारि शनैर्गत्वा प्रविश्य च ।। १७ ।।

नमस्कृत्वा जगन्नाथं पर्यङ्के शयितं मुदा ।

अवच्छाद्य शनैर्गत्वा पूजयेदुपचारकैः ।।१८।।

In the month of Bhadrava, when the eleventh day of the bright fortnight comes, going slowly to the entrance of the Bed-room of Lord Visnu and entering, one should offer salutations to Lord Jagannatha who is asleep on the couch happily. Proceeding gently and covering Him, one should worship with the sacred services. [17-18]

प्रणम्य भक्त्या तत्पादौ गुह्योपनिषदैः स्तुवन् ।

मन्त्रं चेमं पठन्देवं स्वापयेदुत्तरामुखम् ।।१९।।

Bowing with devotion at His feet, one should pray to Him with chantings from the esoteric Upanisads. Reciting this mantra the Lord should be made to sleep with face to the north: [19]

देवदेव जगन्नाथ कल्पानां परिवर्तक ।

परिवृत्तमिदं सर्वं येन स्थावरजंगमम् ।।२०।।

यदिच्छाचेष्टितैरेव जाग्रत्स्वप्नसुषुप्तिभिः । २१.१ ।

"O Lord of gods, O Lord Jagannatha, O Lord who art the Turner of the Kalpas?! By Thee this world with all the moving and the non-moving things has been set in motion, through Thy activities as per Thy own will, by way of waking, dream and deep sleep. [20-21.1]

जगद्धिताय सुप्तोऽसि पार्श्वेन परिवर्तय ।।२१.२।।

परिवर्तनकालोऽयं जगतः पालनाय ते । २२.१।

Thou art asleep for the welfare of the world; pray, change the side as this is the time for Thee for changing, for protection of the world. [21.2-22.1]

तवाज्ञयाऽयं शक्रोऽपि ध्वजे तिष्ठन्समुत्सुकः ।। २२.२।।

द्रष्टुं त्वत्पादकमलं विमुञ्चञ्जलदैर्जलम् ।

महीतलं प्लावयति प्रजापालनहेतुकम् ।।२३।।

Remaining on the flag as per Thy command, this Lord Indra, too, is very eager to see Thy lotus-like Feet, washing the earth by releasing water through clouds for the sake of the sustenance of creatures". [22.2-23]

इति सम्प्रार्थ्य देवेशं वीप्सया तोषयेत्ततः ।

व्यजनैश्चामरैश्चैव वीजयेदनुकल्पकृत् ।।२४।।

Making such entreaties repeatedly to the Lord of gods, one should please Him. Then one should fan the Lord with fans and chowries, alternating them after seeking permission. [24]

सुगन्धचन्दनैरस्य सर्वाङ्गं परिलेपयेत् ।

स्वादूनिक्षुविकारांश्च विकृतैः पायसैस्तथा ।। २५।।

2. A day of Brahma or one thousand Yugas (Ages)

यावकानि च हृद्यानि फलानि विविधानि वै ।

स्वादूपदंशानन्यांश्च घृतपूपान्सपायसान् ।।२६।।

पक्वताम्बूलपत्राणि सोपस्काराणि च द्विजाः ।

शय्यागृहद्वारि विभोः शनैर्भक्त्या निवेदयेत् ।।२७।।

With fragrant sandal-paste His entire Body should be anointed. Delicious sweetmeats with various kinds of milk-porridge, agreeable dishes of barley and varieties of fruits, other tasty appetizers (pickles), cakes prepared with ghee together with milk-porridge, ripe betel leaves along with the necessary accompaniments these, O Sages, should be offered gently and with devotion at the entrance of the bed room of the Lord. [25-27]

तस्मिन्दिने हरे रूपं भवेद्यदि महाफलम् ।

देवमुद्दिश्य यः कुर्यात्सर्वमक्षयतां व्रजेत् ।।२८।।

स्नानं दानं जपो होमस्तपो जागरणं तथा ।

उपवासश्च नियमो व्रतान्ते द्विजतर्पणम् ।।२९।।

If the form of Lord Hari (Visnu) becomes seen on that day, there will be great benefit. Anything one does on that day for the sake of the Lord, all

that becomes undiminishing: holy bath, charity, repetition of mantra, offering oblations, austerities, vigil, fasting, pious restrictions, and pleasing Brahmins with food at the end of the holy Observance. [28-29]

साङ्गं व्रतमिदं कृत्वा विष्णुलोकमवाप्नुयात् ।

यं यं कामयते चित्ते तं तमाप्नोत्यसंशयम् ॥३०॥

Completing this holy Observance in all respects, one goes to the Abode of Lord Visnu. Whatever one wishes in his mind, all that one attains undoubtedly. [30]

अयं वः कथितो विप्राः पार्श्वपर्यायणोत्सवः ।

अनायासेन लोकानामक्षयः सुखदायकः ।।३१।।

This festival of 'Changing the Side' has been told to you, O Sages. This easily grants undiminishing happiness to people. [31]

अतः परं वै शृणुत चोत्थापनमहोत्सवम् ।

पूजयित्वा जगन्नाथं कौमुद्याख्ये महोत्सवे ।। ३२।।

अक्षक्रीडादिभिः पुष्पवस्त्रमाल्यानुलेपनैः ।

ततोऽस्मिन्पौर्णमास्यायां रात्रावुत्सवसंयुतम् ।।३३।

नारिकेलादिभिर्द्रव्यैः पिष्टकैरर्चयेद्धरिम् । ३४.१।

After this hear about the great festival of 'Awakening'. Lord Jagannatha should be worshipped in the great festival called 'Kaumudi' (of the full-moon day of ASwina), with the game of dice, etc., with flowers, garments, garlands and anointing. Then in the night of this full-moon day, with full festivity, Lord Hari (Jagannatha) should be adored with articles like cocoanuts, and cakes of flour. [32-34.1]

ततः प्रभाते संकल्प्य कार्त्तिके व्रतमुत्तमम् ।।३४.२।।

व्रतेन तेनैव नयेद्यावदेकादशी सिता । ३५.१।

Thereafter in the morning one should resolve for performing the excellent holy Observance in the month of Kartika, and pass the time with that holy Observance till the eleventh day of the bright fortnight.

[34.2-35.1] तस्यामुत्थापयेद्देवं सुसुप्तं जगदीश्वरम् ।। ३५.२।।

On that day he should wake up the Lord who is the Lord of the world and is in sound sleep. [35.2]

पूर्ववत्पूजयित्वा तु निशामध्ये जगद्गुरुम् ।

उत्थापयेदिमं मन्त्रमाह्वयञ्छनकैर्मुदा ।। ३६।।

And worshipping as before, at midnight he should awaken the Master of the world, gently reciting this mantra with joy: [36]

उत्तिष्ठ देवदेवेश तेजोराशे जगत्पते ।

वीक्षस्व सकलं देव प्रसुप्तं तव मायया ।। ३७ ।।

प्रफुल्लपुण्डरीकश्रीहारिणा नयनेन वै ।३८.१ ।

“Wake up, O Lord of the chiefs of gods, O Lord who art the Mass of brilliance, O Master of the world! O Lord, with the eyes which surpass the beauty of the fully blossomed lotus, pray, have a glance at the whole world which is fast asleep under Thy Illusion. [37-38.1]

त्वया दृष्टं जगदिदं पावित्र्यं परमेष्यति ।।३८.२।।

When looked at by Thee, this world will be supremely purified. [38.2]

श्रौतस्मार्ताः क्रियाः सर्वाः प्रवर्तन्ते ततो ध्रुवम् । ३९.१।

Thereupon all the rites prescribed by the Vedas and smrtis will be surely proceeded with". [39.1]

इत्युत्थाप्य जगन्नाथं वेणुवीणादिकस्वनैः ।।३९.२।

बन्दिमागधसूतानां स्तुतिभिर्मंगलस्वनैः ।

शङ्खकाहालमुरजवादनैर्नृत्यगीतकैः ।।४०।।

जयशब्दैस्तथा स्तोत्रैर्नयेत्तं नृत्यमण्डपम् ।४१.१।

Thus awakening Lord Jagannatha, He should be taken to the 'Nrtyamandapa' (Dance pavilion) amidst sounds of flute, lute, etc., praises of heralds, panegyrists and bards, auspicious sounds, sounding of conches, musical instruments and tambourines, dance and singing, with the words 'Victory to Thee' as also with chanting of hymns. [39.2-41.1]

सुगन्धतैलेनाभ्यज्य स्नापयेत्पुरुषोत्तमम् ।।४१.२।।

पञ्चामृतैर्नारिकेलरसैः फलरसैस्तथा ।

सुगन्धामलकेनाथ यवकल्केन लेपयेत् ।।४२।।

Smearing with fragrant oil, the Supreme Being should be bathed with the five sacred liquids, cocoanut water and fruit- juices. Then with fragrant amalaka (Emblic myrobalan) and barley-paste He should be anointed. [41.2-42]

घर्षयेत्तुलसीचूर्णैर्लेपयेद्रन्धचन्दनैः ।४३.१।

Rubbing should be done on Him with the powder of basil leaves and anointing done with sweet-scented sandal- paste. [43.1]

पुष्पाधिवासितैस्तोयैस्तथा कर्पूरवासितैः ।।४३.२।।

कुशोदकै रत्नतोयैस्तथा गंधोदकैस्तथा ।

स्नाप्यमानं तथा देवं ये पश्यन्ति मुदान्विताः ।।४४।।

क्षालयन्ति दृढं पङ्कं बहुजन्मोपपादितम् ।४५.१।

The Lord should then be bathed with water fragrant with flowers and perfumed with camphor, water in which the holy kusa grass is soked, gem-water, and scented water. Those who with joy see the Lord being thus bathed, wash away the firm mire of sin produced through many births. [43.2-45.1]

ततः श्रीजगदीशस्य क्रोडे संवासयेद्द्विजाः ।।४५.२।।

O Sages, after this the chest of the Blessed Lord of the world should be perfumed. [45.2]

आपादान्मूर्धपर्यन्तं सर्वाङ्गं परिलेपयेत् ।

कुङ्कुमागुरुकस्तूरीकर्पूरैश्चंदनान्वितैः ।। ४६ ।।

पाटलोदकसम्पिष्टैः कालागुरुरसाप्लुतैः ।४७.१ ।

From foot to head the whole Body should be anointed with saffron, aloe, musk and camphor, combined with sandal-paste, ground with trumpet flower and water, and moistened with the juice of black aloe. [46-47.1]

दत्त्वा च मालतीमालां चन्द्रचूर्णेन संयुताम् ।।४७.२ ।।

महोपचारैः सम्पूज्य विष्णुं नीराजयेत्ततः ।

कृताञ्जलिपुटो भूत्वा प्रार्थयेत्परया मुदा ।।४८।।

Offering a garland of jasmine flowers with powder of camphor spread on it, Lord Jagannatha should be excellently worshipped with the important sacred services, and then the sacred light should be waved before Him in adoration. And, with palms joined reverentially, with great joy one should pray : [47.2-48]

चराचरमिदं सर्वं त्वदेकशरणं विभो ।

अनुग्रहामृतालोकैः पावयस्व जगद्गुरो ।।४९।।

“O All-powerful Lord, Thou art the sole refuge for this entire world with the moving and the non-moving things; pray, purify it with Thy nectarean glances of mercy, Father of the world". [49]

नृत्यगीतैः प्रेक्षणकै रात्रिशेषं समापयेत् ।।५०.१ ।

With shows of dancing and singing, the remainder of the night should be passed. [50.1]

शयनादुत्थितं देवं यः पश्यति गदाधरम् ।।५०.२।।

निद्रां मोहमयीं भित्त्वा ज्योतिः शान्तं व्रजति सः ।

सर्वान्कामानवाप्नोति यान्यान्कामयते हृदि ।। ५१ ।।

अश्वमेधसहस्रस्य फलं साग्रं लभेत वै ।

कपिलालङ्कृताधेनुकोटिदानफलं तथा ॥५२॥

He who sees Lord Jagannatha woken up from Sleep, goes to peaceful Light, piercing the sleep of delusion. One attains all the desires which one cherishes in mind. One also indeed gets the whole benefit of a thousand horse-sacrifices as also the reward of gifting one crore of well-decorated brown cows. [50.2-52]

पुण्यं चाप्नोति परमं सर्वतीर्थाभिषेकजम् ।५३.१।

One further acquires the supreme merit which accrues from bathing in all the holy bathing places. [53.1]

कार्त्तिक्यां पारणं कुर्याच्चातुर्मास्यव्रतस्य वै ।।५३.२।।

On the full-moon day of the month of Kartika the conclusion of the Caturmasya holy Observance should be done. [53.2]

दामोदरस्य प्रतिमां स्वर्णनिष्केण निर्मिताम् ।

यथाशक्तिकृतां वापि शालग्रामशिलास्थिताम् ।।५४।।

चक्रमूर्ति भगवतः पूजयेत्प्रयतात्मवान् ।। ५५.१ ।

Being self-controlled, one should worship the image of Lord Krsna in the form of Damodara made of a gold sovereign as per one's capacity, or as present in the Salagrama stone, or the Lord in the form holding the discus. [54-55.1]

रचयेन्मण्डपं शुभ्रमेकदेशं गृहस्य वा ।। ५५.२।।

अलङ्कर्यात्पुष्पदामचामरैः सवितानकैः ।

भूमिभित्तीः सुधालेपैः स्तम्भैश्चित्रदुकूलकैः ||५६||

He should erect a white stage, or use one portion of the house. It should be decorated with flower-garlands, chowries, together with a canopy; the floor and the walls should be plastered and white-washed, and there should be pillars covered with colourful silken cloth. [55.2-56]

कालागुरूणां धूपैश्च धूपयेत्तद्दृहं शुभम् ।

तन्मध्ये मण्डलं कुर्यात्स्वस्तिकं वर्णकैः शुभैः ।।५७।।

That auspicious room should also be perfumed with the incense of black aloe. In the centre of that a sacred diagram should be drawn with the Swastika mark with auspicious colours. [57]

तदन्त:स्थापयेत्खयां करिदन्तमयीं शुभाम् ।

पट्टतूलीं तदुपरि वासयेत्पुरुषोत्तमम् ।।५८।।

दामोदराकृतिं शङ्खपद्मपाणिं चतुर्भुजम् ।

लक्ष्मीमालिङ्ग्य पद्मस्थां क्रोडस्थां वामपाणिना ।। ५९ ।।

भक्तेभ्यो दातुमुद्यन्तं वरं दक्षिणपाणिना ।

सुनासं सुललाटं च सुनेत्रं सुश्रुतिद्वयम् ।।६०।।

विशालवक्षसं देवं सर्वलावण्यसंयुतम् ।

सर्वालङ्काररुचिरं दिव्यपीतनिचोलिनम् ।।६१।।

लक्ष्मीं पद्मकरां वापि ताम्बूलं ददतीं तथा । ६२.१।

Inside that a white couch made of ivory should be kept with a silken mattress. Upon that the Supreme Being in the form of Lord Damodara with four hands, holding conch and lotus in hand, should be placed. With the left hand He would be encircling Goddess Laksmi seated on the lotus and in His lap, and would be eager to grant boon to the devotees with His right hand. He would be having a fine nose, charming forehead, beautiful eyes, two lovely ears, and broad chest. The Lord would be having all loveliness, looking charming with all ornaments and having beautiful yellow garments. And Goddess Laksmi would be with a lotus in hand and offering betel to Him. [58-62.1]

पञ्चामृतैः स्नापयित्वा वासोयुग्मेन वेष्टयेत् ।। ६२.२।।

Bathing Him with the five sacred liquids, the Lord should be wrapped with a pair of clothes. [62.2]

पूजयेदुपचारैस्तं यथाविभवविस्तरैः ।

ताम्रदीपान्मृन्मयान्वा ज्वालयेद्व्यसर्पिषा ।। ६३||

तैलेन वा शतं दीपवृक्षांश्चैव प्रदापयेत् ।६४.१।

He should be worshipped with elaborate sacred services according to one's means. Lamps of copper or earthen lamps, with cow's ghee, should be lighted. And one should also place hundred lamp-trees (lampstands in shape of trees) with lamps burning with oil. [63-64.1]

ब्रह्माणं नारदादींश्च देवर्षीस्तत्र पूजयेत् ।।६४.२।।

दामोदरस्वरूपान्वै ब्राह्मणानपि पूजयेत् ।

वस्त्रयुग्मैर्माल्यगन्धैर्भक्ष्यभोज्यफलैस्तथा ।। ६५ ।।

Then he should worship there Lord Brahma and the celestial Sages like Narada. He should also honour Brahmins who are verily the forms of Lord Damodara, each with a pair of clothes, garland, sandalpaste, and food of various kinds (eatables, drinkables, enjoyables) and fruits. [64.2-65]

तीर्थराजाभिषेकाङ्गं पूजाकर्म यथोचितम् ।

दामोदरस्य तेनैव विधिनेहार्चनं भवेत् ।।६६।।

Whatever is the appropriate rite of worship which forms part of the ceremony of taking holy bath in the Sea which is the best of holy bathing

places, by that very procedure the worship of Lord Damodara should take place here. [66]

तद्विष्णोरिति मन्त्रेण ब्रह्मादीनपि पूजयेत्

वेणुवीणादिकैर्गीतैः पुराणपठनेन च ।।६७।।

महोत्सवं प्रकुर्वीत ततो जागरणेन च ।।६८.१।

By the mantra “That is Lord Visnu's, etc.", Lord Brahma, etc. should also be worshipped. Great festivity should be made with playing of flute, lute, etc., singing, and reading of puranas, and then by keeping vigil at night. [67-68.1]

ततः प्रभाते विमलेऽग्निकार्यं च समाचरेत् ।६८.२।।

Thereafter when it is clear morning, lighting of the sacred fire should be done. [68.2]

अष्टाक्षरेण मंत्रेण समिदाज्यचरूनपि ।

लाजान्मधुसमिन्मिश्राञ्जुहुयाच्च ततः श्रियै ।।६९।।

सूक्तेनाष्टोत्तरशतं ब्रह्मादीनां तदन्ततः ।

अष्टाहुतीर्वै जुहुयात्क्रमादेकैकशस्तिलैः ।।७०।।

ब्रह्माणं नारदं दक्षं वसिष्ठं गौतमं तथा ।

सनत्कुमारमत्रिं च भरद्वाजं च कश्यपम् ।।७१।।

दुर्वाससमगस्त्यं च महादेवं ततः परम् ।७२.१।

With the eight-syllabled mantra of Lord Narayana (Visnu), offering of sacred firewood, ghee and charu should be made to the sacred fire. Then with the Srisūkta, parched rice mixed with honey and sacred firewood should be offered one hundred eight times to Goddess Laksmi. At the end thereof, eight oblations with sesame should be offered each for Lord Brahma and others in due order: to Lord Brahma, Narada, Daksa, Vasistha, Gautama, Sanatkumara, Atri, Bharadvaja and Kasyapa, and to Durvasa and Agastya, and thereafter to Lord Siva. [69-72.1]

विख्याता वैष्णवा ह्येते विष्णुरूपा न संशयः ।।७२.२।।

They are all indeed well-known as devotees of Lord Visnu and are the forms of Lord Visnu: there is no doubt regarding this. [72.2]

एतान्सम्पूजयन्विप्रान्विष्णुं प्रीणाति तत्क्षणात् ।

होमान्ते प्राशनं कृत्वा दद्यादाचार्यदक्षिणाम् ।।७३।।

सुवर्णभूषितां धेनुं वस्त्रं धान्यं च भक्तितः । ७४.१ ।

By revering these wise ones, one pleases Lord Visnu at once. At the end of the oblation the Preceptor should be fed, and one should give presents of money to the Preceptor, a cow adorned with gold, clothes and grains, with devotion. [73-74.1]

प्रीतये वासुदेवस्य भोजयेद्विजपुंगवान् ।।७४.२ ।।

For the pleasure of Lord Visnu the foremost Brahmins should be fed. [74.2]

सर्वोपचारसहितं दद्याद्दामोदरं ततः ।।७५।।

Then Lord Damodara together with all the accompanying sacred articles should be gifted away. [75]

ॐ दामोदर जगन्नाथ त्वन्मयं विश्वमेव हि ।

त्वदाधारमिदं सर्वं त्वं धर्मः सर्वभावनः ।।

त्वत्प्रसादाद्व्रतं चीर्णं सुसम्पूर्णं तदस्तु मे ।।७६।।

“Om, O Lord Damodara, O Lord Jagannatha, the universe is verily permeated by Thee. Thou art the support of all this; Thou art Righteousness and the Origin of all. By Thy grace the holy Observance has been performed by me; may it be perfectly complete in all respects ! [76]

दामोदरः प्रदाता च ग्रहीता च वृषध्वजः ।

प्रदीयते जगन्नाथः प्रीयतां मे जगद्गुरुः ।।७७।।

Lord Damodara is the giver and Lord Siva the receiver. The Lord Jagannatha is being gifted away; may the Master of the world be pleased with me !” [77]

इति मन्त्रं जपन्दद्यादाचार्याय सुरोत्तमम् ।

समाप्य पूजयेद्भक्त्या स्तूयात्तं च प्रसादयेत् ।।७८।।

Reciting this mantra, the Chief of the gods Lord Visnu should be presented to the Priest. Having concluded the worship, he should honour the Priest with devotion, extol him and also please him. [78]

आचार्ये परितुष्टे तु तुष्टो भवति माधवः ।

तत्तद्रव्याणि च ततो दद्याद्विप्रेभ्य एव हि ।।७९।।

When the Preceptor is satisfied, Lord Visnu is pleased. Then various kinds of articles should indeed be presented to Brahmins. [79]

ततः स्वयं वै भुञ्जीत इष्टैः शिष्टैः स्वबन्धुभिः । ८०.१ ।

After this he himself should eat along with his dear ones, noble persons and own relations. [80.1]

चातुर्मास्यव्रतं चेदं प्रतिष्ठाप्य विधानतः ।।८०.२ ।।

यथोक्तफलसम्पन्नो विष्णुलोकमवाप्नुयात् ।८१.१ ।

Having instituted this holy Caturmasya Observance in accordance with rule, one becomes endowed with the benefit as stated, and attains to the realm of Lord Visnu. [80.2-81.1]

श्रुतिस्मृतिपुराणेषु नातः परतरं व्रतम् ।।८१.२।।

येनानुष्ठितमात्रेण कृतकृत्यो भवेन्नरः ।

विष्णोः प्रीतिकरं यादृङ्न तथान्यद्व्रतं द्विजाः ।।८२।।

There is no holy Observance higher than this in the Vedas, smritis and puranas, by the mere performance of which man fulfils the purpose of his life; and O Sages, there is no other holy Observance so pleasing to Lord Visnu as this. [81.2-82]

तिलपात्रसहस्रैस्तु गवां चैवायुतायुतैः ।

कृष्णाजिनशतेनापि कन्यानामयुतेन च ।।८३||

दत्त्वा यत्फलमाप्नोति कृत्वैतद्व्रतमुत्तमम् ।

सार्धत्रिकोटितीर्थानामभिषेकफलं तथा ॥। ८४ ।।

प्राप्नोति तत्फलं विप्रा यं यं कामयते नरः ।। ८५ ।।

Whatever benefit one obtains by giving away thousands of vessels full of sesame, tens of thousands of cows, a hundred black-antelope skins, and

ten thousand girls in marriage, O Sages, all that benefit a man attains together with the reward of bathing in the three and half crores of the holy bathing places, as also whatever he desires, by performing this most excellent holy Observance. [83-85]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे
चातुर्मास्यव्रतविधिर्नामैकोनचत्वारिंशोऽध्यायः ।। ३९ ।।

Thus ends the Thirty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Procedure for the Caturmasya Observance."

चत्वारिंशोऽध्यायः

Fortieth Chapter

Festival of Covering the Lord

।। जैमिनिरुवाच ॥

मार्गशीर्षे सिते पक्षे षष्ठ्यां प्रावरणोत्सवम् ।

कृत्वा दृष्ट्वा नरो भक्त्या वैष्णवं लोकमाप्नुयात् ।।१।।

विधानं तस्य वक्ष्यामि शृणुध्वं मुनयोऽधुना ।२.१ ।

Jaimini said: Performing or witnessing with devotion the festival of 'Covering' the Lord on the sixth day of the bright fortnight of the month of Margasirsa, a man attains to the Abode of Lord Visnu. I shall speak about its procedure: listen now, O Sages. [1-2.1]

वासोऽधिवासं कुर्वीत पञ्चम्यां निशि कर्मवित् ।।२.२।।

In the night of the Fifth day, one who is conversant with the rite should perform ceremonial placing of the clothes for consecration. [2.2]

देवाग्रे मण्डपे कुर्यात्पद्ममष्टदलान्वितम् ।

दिक्पालान्पूजयेद्दिक्षु क्षेत्रपालं गणाधिपम् ॥३॥

चण्डप्रचण्डौ च बहिश्चतुर्दिक्षु प्रपूजयेत् ।४.१ ।

In a pavilion in front of the Lord an eight-petalled lotus should be drawn. The Guardians of the quarters should be worshipped in the respective directions; and outside, in the four directions the Protector of the sacred place, Lord Ganesa, as also Canda and Pracanda should be properly worshipped. [3-4.1]

मध्ये पात्रं समाधाय प्रोक्षयेद्वखवारिणा ।।४.२।।

द्युतानस्त्वेतिमन्त्रेणाच्छादयेद्दिव्यवाससा ।५.१ ।

In the centre, the sacred pot should be placed and sprinkled with water through a cloth, and it should be covered with a beautiful sacred cloth with the mantra 'dyutanastva, etc.' [4.2-5.1]

सुधूपितं वस्त्रजातमेकविंशतिसंख्यकम् ।।५.२।।

तन्मध्ये स्थापयेन्मन्त्रं वैष्णवं च समुच्चरन् ।६.१।

Properly uttering the mantra of Lord Visnu, inside that twenty-one well-scented clothes should be placed. [5.2-6.1]

अन्येन वाससा तद्धि समाच्छाद्य प्रयत्नतः ।।६.२।।

स्पृष्ट्वा जपेन्मन्त्रमिमं संस्मरन्पुरुषोत्तमम् ।७.१।

It should indeed be well covered with care with another cloth, and touching it, this mantra should be uttered remembering properly the Supreme Being: [6.2-7.1]

आच्छादको यो जगतां तेजसा विष्णुरव्ययः ।।७.२।।

वसनात्तस्य वस्त्र त्वं वस वासे जगत्पतेः ।८.१।

"The Immutable Lord Visnu envelops the worlds with His brilliance; with His presence, O raiment, you remain as the garment of the Lord of the world". [7.2-8.1]

इन्द्रघोषस्त्वेति रक्षां विदध्यात्तस्य सर्वतः ।।८.२।।

पूजयेद्गन्धपुष्पाभ्यां ततो देवं प्रपूजयेत् ।

सर्वलेपं प्रकुर्वीत नृत्यगीतैर्नयेन्निशाम् ।।९।।

Uttering the mantra 'Indraghosastva, etc.', the protective measure should be fixed all around it, and it should be worshipped with sandal-paste and flowers. Thereafter the Lord should be excellently worshipped and His anointing with all the different unguents should be done. The night should be passed with dancing and singing. [8.2-9]

ततोऽरुणोदये काले प्रातः सन्ध्यासमीपतः ॥

पुनः प्रपूजयेदेवं पूर्ववत्सुसमाहितः ॥१०॥

Then at dawn time, towards the time of performance of early-morning rituals, the Lord should again be worshipped as before, with full attention. [10]

ततस्तं पूजितं वस्त्रसमूहं बहिरानयेत् ।

कार्पासपट्टक्षौमाढ्यं तथैवाच्छादितं द्विजाः ॥११॥

छत्रध्वजपताकाभिक्षामरान्दोलनैस्तथा ।

गीतवादित्रनृत्यैक्ष प्रसूनोत्किरणेन च ॥१२॥

प्रासादं त्रिःपरिभ्रम्य देवं त्रिभ्रमिवेत्ततः ।

आच्छादितं तदाकृष्य संस्कुर्याद्वीक्षणादिभिः ॥१३॥

After that, O Sages, the entire lot of clothes so worshipped should be taken out. It should be enriched with linen of cotton and silk and covered in

a like manner. Amidst parasols, banners, flags and waving of chowries, singing, music and dancing, and flowers being thrown up, it should be taken around the temple three times and thereafter it should be taken around the Lord thrice. Then removing the cover, it should be sanctified by the glancing by the Lord, etc. [11-13]

सप्तभिः सप्तभिर्देवान्वासोभिः परिवेष्टयेत् ।

मुखवर्ज तु सर्वाङ्गं शीतप्रावरणैर्द्विजाः ।।१४।।

O Sages, the Deities should be covered with seven clothes each as winter clothes, on the entire Body, leaving the face. [14]

ताम्बूलं च निवेद्याथ कर्पूरलतिकां तथा ।

दूर्वाक्षतैः प्रपूज्याथ कुर्यान्नीराजनं विभोः ।।१५।।

Then, after offering betel as also a string of camphor, and excellently worshipping with the sacred bent grass and unbroken raw rice, the sacred light should be waved before the Omnipresent Lord in adoration. [15]

हिमागमे नृसिंहं ये प्रावृण्वन्ति सुचेलकैः ।

पश्यन्ति प्रावृतिं ये वा न तेषां मोहसंवृतिः ।।१६।।

For those who cover Lord Narasimha with nice clothes at the onset of winter or those who see the 'Covering' festival, there will be no cover of delusion. [16]

ते द्वन्द्ववातशीतोत्थभयं नाप्नुवते क्वचित् । १७.१ ।

They will never get the fear on account of the pairs of opposites, wind and cold. [17.1]

विष्णोर्देवाधिदेवस्य इमं प्रावरणोत्सवम् ।।१७.२।।

भक्त्या ये वै प्रपश्यन्ति सर्वान्कामानवाप्नुयुः ।१८.१ ।

This is the festival of 'Covering of Lord Visnu', the Presiding Lord of the gods; those who indeed see it with devotion, will have all their desires fulfilled. [17.2-18.1]

भगवन्तं समुद्दिश्य ब्राह्मणेभ्यः प्रदापयेत् ।।१८.२।।

गुरुभ्यश्चान्यदेवेभ्यो दीनानाथेभ्य एव च ।

शीतप्रावरणं दद्यात्सत्कृत्य परया मुदा ।

ददाति भगवान्प्रीतस्तस्मै वरमनुत्तमम् ।।१९।।

Treating it all as intended for the Lord, one should present winter clothes to Brahmins; and one should also give this to teachers, other gods, as well as to the destitutes and the helpless ones, with proper honour and great joy. Thereby the Lord becomes pleased and confers on him an incomparable boon. [18.2-19]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे प्रावरणोत्सववर्णनं
नाम चत्वारिंशोऽध्यायः ||४०||

Thus ends the Fortieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Festival of Covering the Lord."

एकचत्वारिंशोऽध्यायः

Forty-first Chapter

The Pusya-Bath Festival

।। जैमिनिरुवाच ।।

पुष्यस्नानोत्सवं वक्ष्ये यथोक्तं ब्रह्मणा पुरा ।

पुष्यर्क्षेण च संयुक्ता पौर्णमासी यदा भवेत् ।।१।।

पौषे मासि तथा कुर्यात्पुष्यस्नानोत्सवं हरेः ।२.१।

Jaimini said: I shall speak about the festival of Pusya- Bath as it was told formerly by Lord Brahma. When the full-moon day of the month of Pausa is in conjunction with the Pusya star, then the festival of Pusya Bath of Lord Jagannatha should be performed. [1-2.1]

एकादश्यां प्रकुर्वीत ऐशान्यामंकुरार्पणम् ।।२.२।।

ततः प्रतिदिनं कुर्यात्प्रतिमायां हरेर्गृहे ।

नृत्यगीतोपहारैश्च प्रतिरात्रं बलिं हरेत् ।।३।।

Placing of sacred sprouts should be done in the north-eastern direction on the Eleventh day of the fortnight. After that, daily this should be done near the image of Lord Jagannatha in the temple, and with dancing, singing and presents, every night offerings should be made to the Lord. [2.2-3]

चतुर्दशीनिशायां तु कुम्भानामधिवासनम् ।

एकाशीतिप्रमाणानां तथा स्वर्णमयाञ्छुभान् ।।४।।

गव्यसर्पिःप्रपूर्णांश्च स्थापयेदेकविंशतिम् ।५.१।

In the night of the Fourteenth day there should be the ceremonial installation of the sacred pots numbering eighty-one. Also, twenty-one auspicious golden pots completely filled with cow's ghee should be placed. [4-5.1]

कारयेत्सर्वतोभद्रं मण्डलं पुरतो हरेः ।। ५.२।।

In front of Lord Jagannatha the Sarvatobhadra (auspicious in every way) sacred diagram should be drawn. [5.2]

तन्मध्ये बृहदाधारं स्थापयेद्दर्पणं शुभम् ।

रात्रौ जागरणं कुर्याद्गीतनृत्यादिविस्तरैः ।।६।।

In the centre thereof an auspicious mirror with a big stand should be placed. Vigil should be observed at night with extensive singing, dancing, etc. [6]

प्रभाते बह्निकार्यं च कुर्यात्तद्दैवतं द्विजाः ।

पालाशीभिः समिद्भिस्तु चरुणा सर्पिषा तथा ।।७।।

ब्रह्मविष्णुशिवेभ्यस्तु प्रत्येकं तु सहस्रकम् ।

स्वलिंगमन्त्रैर्जुहुयात्तदन्ते पुरुषोत्तमम् ।।८।।

पूजयेदुपचारैस्तैरादर्शप्रतिबिम्बितम् ।९.१।

O Sages, next morning lighting of the sacred fire for making offering to the Deities should be done. With the sacrificial fire-wood of the flame-tree, Caru and ghee, a thousand oblations should be offered each to Lord

Brahma, Lord Visnu and Lord Siva with their respective characteristic mantras. At the end thereof Lord Jagannatha reflected in the mirror should be worshipped with the prescribed sacred services. [7-9.1]

ततः पुरुषसूक्तेन कुम्भांस्तानभिमन्त्रयेत् ।।९.२।।

Then by the Purusa Sukta those sacred pots should be consecrated. [9.2]

तेनैवाच्छिद्रधारेण स्नापयेत्पुरुषोत्तमम् ।

पावमानीयकैर्देवाञ्छ्रीसूक्तेन ततः परम् ।।१०।।

By the same Sukta, with the uninterrupted flow of water from them Lord Jagannatha should be bathed. Then the Deities should be bathed uttering the Pavamani hymns and thereafter with Srisūkta. [10]

सर्पिः कुम्भैः स्नापयेच्च गायत्र्या च ततः परम् ।

वैष्णव्या गन्धतोयेन श्रीसूक्तेन समर्चयेत् ।।११।।

सहस्रधारया देवं ततो निर्माल्यमुत्सृजेत् ।

देवाङ्गं लेपयेद्गन्धैश्चन्दनेन च विग्रहे ।।१२।।

After that they should also be bathed with the pots of ghee by the Visnu Gayatri mantra. Then with the chanting of Srisūkta, with fragrant water issuing in thousand streams, the Lord should be worshipped. Thereafter the articles which will be Nirmalya should be laid aside. The Body of the Lord in the image should be smeared with fragrant articles and sandal-paste. [11-12]

यथास्थानं यथाशोभमलङ्कारांश्च योजयेत् ।

सुगन्धसुमनोमाल्यैर्भूषयेत्तदनन्तरम् ।।१३।।

Ornaments as would look beautiful should also be fixed at the appropriate places, and after that the Lord should be adorned with garlands of fragrant flowers. [13]

अष्टायुधानि देवस्य चक्रादीनि न्यसेत्पुरः ।

रत्नच्छत्रं समुच्छ्रित्य पूजयेत्पुरुषोत्तमम् ।।१४।।

लक्ष्म्या युक्तं पुनर्विप्रा उपहारैः समृद्धिमत् ।

शङ्खेषु पूर्यमाणेषु स्निग्धगम्भीरनादिषु ।।१५।।

चामरान्दोलव्यग्रासु वेश्यासु रुचिरासु च ।

माङ्गल्यगीतनृत्याद्यैः स्तुतिपाठेषु बन्दिनाम् ।।१६।।

जयशब्दं प्रकुर्वत्सु द्विजातिषु मुहुर्मुहुः । १७. १ ।

The eight weapons of the Lord like discus etc. should be placed in front. The gem-parasol should be raised high and, O Sages, Lord Jagannatha together with Goddess Laksmi should be worshipped again with offerings in a grand manner. At that time conches should be filling the atmosphere with soft and deep sounds, and charming harlots would be busy waving the chowries. There should be auspicious singing, dancing, etc., and reciting of the praises of the Lord by the heralds, and Brahmins would be repeatedly making the sound 'Victory to Thee!' [14-17.1]

दूर्वाक्षताञ्जलिभिश्च त्रिभिः सम्पूज्य केशवम् ।।१७.२।।

गोसर्पिर्दीपकैः स्वर्णपात्रकैरतिनिर्मलैः ।

नीराजयेज्जगन्नाथं कर्पूरयुतवर्तिभिः ।।१८।।

After excellently worshipping Lord Kesava (Jagannatha) with offering of holy bent grass (panicum dactylon) and sacred raw rice held in joined palms three times, waving of lights in adoration of Lord Jagannatha should be performed with very bright lamps of cow's ghee, in golden containers, having wicks covered with camphor. [17.2-18]

स्वर्णपात्रस्थितं चारु ताम्बूलं सुपरिष्कृतम् ।

शनैः शनैर्मुखाभ्याशे प्रत्येकं विनिवेदयेत् ।। १९।।

Nice, well cleaned betel kept in a golden vessel should be offered to each Deity near the mouth gently and slowly. [19]

आचार्यदक्षिणां दद्याद्ब्राह्मणांश्चैव पूजयेत् ।।२०।।

Monetary present to the Priest should be given and Brahmins should also be honoured duly. [20]

पुष्यस्नानोत्सवं पुण्यं ये पश्यन्ति मुदान्विताः ।

सम्पूर्णसर्वकामास्ते व्रजेयुर्वैष्णवं पदम् ।।२१।।

All the desires of those who see the holy festival of Pusya Bath joyously would be completely fulfilled and they will go to the Abode of Lord Visnu [21]

राज्यभ्रष्टो लभेद्राज्यं सार्वभौमं च विन्दति ।

अपुत्रा मृतवत्सा वा पुत्रं दीर्घायुषं लभेत् ।।२२।।

One who has lost kingdom gets back the kingdom, and also becomes a universal sovereign. A woman without a son or whose son is dead, gets a son with a long span of life. [22]

दारिद्यनाशनं धन्यं ब्रह्मवर्चसकारणम् ।

पुष्यस्नानं कीर्तितं वः शृणुध्वं चोत्तरायणम् ॥२३॥

The holy Pusya-Bath which removes poverty, bestows wealth and brings about divine brilliance, has been described to you. Hear also about the Festival of Uttarayana (Northern Course of the Sun). [23]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्रयां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पुष्यस्नानमहोत्सबवर्णनं नामैकचत्वारिंशोऽध्यायः ।। ४१ ।।

Thus ends the Forty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurăna, a compendium of eighty-one thousand verses, entitled "Description of the Great Festival of Pusya Bath."

द्विचत्वारिंशोऽध्यायः

Forty-second Chapter

Festival of Uttarayana

| जैमिनिरुवाच ॥

मृगराशिं संक्रमति यदा भास्वान्द्विजोत्तमाः ।

उत्तराशां जिगमिषुस्तदा स्यादुत्तरायणम् ।।१।।

Jaimini said: O most excellent Sages, when the Sun crosses into the Zodiacal sign of Capricorn intending to go to the northern region, then it would be Uttarayana (the Northern Course of the Sun). [1]

तस्य संक्रमणार्थं च यावत्स्युर्विंशतिः कलाः ।

महापुण्यतमः कालः पितृदेवद्विजप्रियः ||२||

The twenty Kalas (units of time) in the middle of the Sun's crossing constitute an extremely holy period which is dear to the forefathers, gods and Brahmins. [2]

तत्र स्नात्वा विधानेन तीर्थराजजले नरः ।

नारायणं समभ्यर्च्य कल्पवृक्षं प्रणम्य च ।।३।।

प्रविश्य देवतागारं कृत्वा तं त्रिः प्रदक्षिणाम् ।

मन्त्रराजेन सम्पूज्य देवं श्रीपुरुषोत्तमम् ।।४।।

तथा बलं सुभद्रां च स्वमन्त्रेण प्रपूजयेत् ।५.१।

At that time a man should bathe in accordance with rule in the water of the Sea which is the Chief of holy bathing places, and after worshipping Lord Narayana and bowing to the Kalpa Banyan tree, he should enter the temple. Having gone round Lord Sri Purusottama (Jagannatha) three times and worshipping Him with the chief mantra, he should likewise worship Lord Balabhadra and Goddess Subhadra with their own respective mantras. [3-5.1]

दृष्ट्रोत्तरायणे देवं मुच्यते देहबन्धनात् ।।५.२।।

Seeing the Lord at the time of the Northern Course of the Sun, one is freed from the bodily bondage. [5.2]

विधानं तस्य वक्ष्यामि शृणुध्वं पावनं महत् ।

संक्रान्तेः पूर्वदिवसे नवां शालिं सुकुट्टिताम् ||६||

प्रासादपूर्वदेशे च स्थापयित्वाधिवासयेत् । ७.१ ।

I shall tell about its procedure which is greatly purifying; listen. On the day prior to Sankranti (transition of the Sun to the next sign of the Zodiac), well pounded new rice should be placed in the eastern part of the temple and its ceremonial installation should be done. [6-7.1]

नवेन वाससा वेष्ट्य दुर्वासर्षपपुष्पकैः ।।७.२।।

पूजयित्वा मन्त्रयेद्वै कृष्णस्त्वामभिरक्षतु ।८.१ ।

Covering it with a new cloth and worshipping with holy bent grass, mustard and flowers, it should be consecrated with the mantra 'May Lord Krsna protect you !" [7.2-8.1]

तस्मिन्नेव निशायामे व्यतीते जगदीशितुः ।।८.२ ।।

प्रत्यच सन्निधौ नीत्वा भावयेदेकताधिया ।

उपचारावशिष्टाभ्यां पूजयेद्वै समाहितः ||९||

When that three-hour period of the night has passed, the representative image of Lord Jagannatha should be taken near Him, and it should be meditated upon with the thought of the identity of both; with the remaining sacred services they should verily be worshipped with a composed mind. [8.2-9]

ततो निर्माल्यवसनमालामस्यां निधापयेत् । १०.१।

Thereafter the clothes and garlands offered to Lord Jagannatha should be taken out and put on the representative Image. [10.1]

महासमृद्ध्या तामर्चां त्रिर्देवान्भ्रामयेत्ततः ।। १०.२ ।।

Then with great pomp the representative Image should be taken thrice around the Deities. [10.2]

आन्दोलिकायामारोप्य प्रासादद्वारमानयेत् ।११.१।

Placing it on a swing, it should be brought to the doorway of the temple. [11.1]

त्रिविक्रमं त्रिक्रमेण त्रैलोक्यक्रमणं विभुम् ।।११.२।।

विडम्बयन्तं तां लीलां प्रासादं भ्रामयेच्च तम् ।

त्रिरन्ते पुनरङ्के च सुसमृद्ध्या शनैः शनैः ।।१२।।

दीपिकाशतसंरुद्धतमसो वरणान्तरे ।

छत्रध्वजपताकाभिर्नृत्यवादित्रगीतकैः ।।१३।।

The all-powerful Lord who as Trivikrama (Vamana) had covered the three worlds with three steps, should be taken round the temple three times representing that sport of His, and at the end thereof, once more, in the proximity of the Deities, slowly and gently, and with great pomp. This should be done amidst hundreds of lamps which would be completely keeping off darkness from the surrounding area, and in the midst of parasols, banners and flags, and dancing, music and singing. [11.2-13]

तद्दर्शनपरिक्षीणपातकानां महात्मनाम् ।

न च चिह्नं शरीरेऽस्य नवाङ्गे भ्रमणं ततः । ।१४।।

For those high-souled ones whose sins are destroyed by seeing Him, there will be no mark of sin on their body: thence there is the movement of the Lord with a new Body. [14]

अनुयान्ति तदा ये तं महे यान्तं त्रिविक्रमम् ।

लभन्ते वाजिमेधस्य फलं ते वै पदे पदे ।।१५।।

At that time those who follow Lord Trivikrama moving in the festival, attain at each step the benefit of a horse- sacrifice. [15]

प्रथमभ्रमणं दृष्ट्वा मुच्यते पञ्चपातकैः ।

मलिनीकरणैर्मुच्येद्वितीयं भ्रमणं द्विजाः ।। १६ ।।

By seeing the first round of movement one is freed from the five sins'; by seeing the second round of movement, O Sages, one is freed from acts causing defilement. [16]

अपात्रीकरणैर्दृष्ट्रा तृतीयं भ्रमणं ध्रुवम् ।

उपपातकपापैच चतुर्थं मुच्यते ततः ।।१७।।

पुनः प्रभाते देवेशं प्रलिम्पेद्रन्धचन्दनैः ।

वस्त्रालङ्कारमाल्यैश भूषयित्वा यथाविधि ।। १८ ।।

पूजयेदुपचारैस्तं यथाशक्तिसमृद्धिमत् । १९.१ ।

By seeing the third round of movement, one is surely released from degrading acts; and by seeing the fourth, one is freed from the sins due to minor offences2. Thereafter, in the morning the Lord of the gods should again be smeared with fragrant articles and sandal - paste. He should also be adorned

1. For five sins (or great sins) see note 4, Chapter 15

2. Which include killing cattle, forgetting the Veda, breaking a vow of chastity, offending the Guru, etc.

appropriately with clothes, ornaments and garlands, and worshipped with the sacred services in a grand manner as per one's capacity. [17-19.1]

नीराजयित्वा देवेशं तन्दुलानधिवासितान् ।।१९.२।।

स्थालीषु शातकुम्भासु दधिखण्डाज्यमिश्रितान्

सनारिकेलशकलाञ्छृङ्गवेरदलान्वितान् ।।२०।।

प्रासादं त्रिः परिभ्राम्य नयेद्देवसमीपतः ।

पंक्तिशः स्थापयेदग्रे गन्धपुष्पाक्षतान्वितान् ।। २१ ।।

Having waved the sacred light before the Lord of gods in adoration, the rice grains which were ceremonially installed on the ground, should be

mixed with curd, sugar-candy and ghee in golden pots, together with pieces of cocoanut, combined with bits of ginger, and after taking them around the temple thrice, they should then be brought near the Lord. Putting sandal paste, flowers and sacred unbroken rice on them, these should be placed in a row in front of the Lord. [19.2-21]

जीवनं सर्वभूतानां जनकस्त्वं जगत्प्रभो ।

त्वन्मयाः शालयो ह्येते त्वयैव जनिताः प्रभो ।। २२ ।

"O Lord of the world, Thou art the life of all beings and also the Father. These grains of rice are verily permeated by Thee, and, O Lord, produced by Thee alone. [22]

लोकानुग्रहणार्थाय गृहीतोचितविग्रह ।

तव प्रीत्यै कृतानेतान्गृहाण परमेश्वर ।।२३।।

O Lord who hast assumed the appropriate Form for bestowing kindness on the world! These have been made for Thy pleasure: pray, accept, O Supreme Lord ! [23]

त्वयि तुष्टे जगत्सर्वमनेन प्रभविष्यति ।

स्वाहाकारस्वधाकारवषट्कारा दिवौकसाम् ||२४||

आप्यायना भविष्यन्ति तैरेवाप्यायितं जगत् ।

रक्ष सर्व जगन्नाथ त्वन्मयं सचराचरम् ।।२५।।

When Thou art pleased, thereby all the world will prosper; the Svahakara, Svadhakara and Vasatkara3 will be gladdening to the gods, and by them alone the welfare of the world will be enhanced. O Lord Jagannatha, protect the whole world consisting of the moving and the non- moving things, which is permeated by Thee". [24-25]

इति सम्प्रार्थ्य देवेशं शालिस्तम्बान्निवेदयेत् ।

तन्मयान्भक्ष्यभोज्यांश दधिकुम्भान्सुगन्धिनः ।।२६।।

कर्पूरखण्डमरिचचूर्णयुक्तान्निवेदयेत् । २७.१ ।

Thus making entreaty to the Lord of gods, the clusters of rice should be offered. Also, the various kinds of food made with them and fragrant pots

of curd, mixed with camphor, sugar-candy and black-pepper powder, should be offered. [26-27.1]

ब्राह्मणान्पूजयेद्भक्त्या देवदेवपुरः स्थितान् ।।२७.२।।

तेभ्यः प्रदद्याद्भक्त्या ताञ्छाल्यादीन्भगवद्धिया । २८.१ ।

With devotion the Brahmins present in front of the Lord of gods should be honoured. Considering them as the Lord Himself, with devotion those rice, etc. should be given away to them. [27.2-28.1]

इमं महोत्सवं विप्राः पुरा कल्पे च कश्यपः ।।२८.२।।

स च सृष्टिं विनिर्माय भगवत्प्रीतयेऽकरोत् । २९.१ ।

3.Exclamations uttered during oblations

O Sages, in a previous Kalpa, Kasyapa, after bringing about Creation, performed this great festival for the pleasure of the Lord. [28.2-29.1]

ये पश्यन्त्युत्सवं चैनं कश्यपेन विनिर्मितम् ।। २९.२ ।।

सर्वदा सर्वकामैस्ते पूर्णाः शोचन्ति न द्विजाः ।

उषित्वा त्रिदशैः सार्धं कल्पान्ते मोक्षमाप्नुयुः ॥३०॥

Those who see this festival established by Kasyapa, are always contented as all their wishes are fulfilled, and they do not have to grieve, O Sages. They dwell along with the gods, and at the end of the Kalpa they will attain Liberation. [29.2-30]

महानसस्य संस्कारं वह्नेः संस्कारमेव च ।

अत्रापि कुर्यान्मुनयो वैश्वदेवं दिने दिने ।। ३१ ।।

Consecration of the kitchen and sanctification of the fire should be done for this festival also, O Sages, and offering made to all the gods everyday. [31]

आधानसंस्कृते वह्नौ भगवद्भुक्तये रमा ।

प्रत्यहं पाकमाधत्ते दिव्यरूपा तिरोहिता ॥३२॥

When the fire has been lighted with proper sanctification, Goddess Laksmi, remaining invisible, with a Divine Form everyday does the cooking of the food for the Lord's eating. [32]

अस्मिन्महापुण्यतम उत्सवे परमात्मनः ।

तुलापुरुषदानादि कोटिकोटिगुणं भवेत् ।।३३।।

In this most highly holy festival of the Supreme Being, holy act like making gift equal to a man's weight, etc. becomes multiplied crores of times. [33]

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम् ।

सर्वमक्षयतां याति द्युत्सवे चोत्तरायणे ||३४||

Holy bathing, charity, austerity, oblation, scriptural study, libation to forefathers all that performed during this festival of Uttarayana becomes verily undiminishing. [34]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

उत्तरायणोत्सवबिधिवर्णनं नाम द्विचत्वारिंशोऽध्यायः ।। ४२ ।।

Thus ends the Forty-second Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Procedure for the Uttarayana Festival."

त्रिचत्वारिंशोऽध्यायः

Forty-third Chapter

The Swing Festival

।। जैमिनिरुवाच ।।

फाल्गुने मासि कुर्वीत दोलारोहणमुत्तमम् ।

यत्र क्रीडति गोविन्दो लोकानुग्रहणाय वै ।।१।।

Jaimini said: The excellent festival of the Lord's 'Mounting the Swing' (Dola) where Lord Jagannatha verily sports for bestowing kindness on the world, should be celebrated in Phalguna month. [1]

प्रत्यर्चां देवदेवस्य गोविन्दाख्यां तु कारयेत् ।

प्रासादपुरतः कुर्यात्षोडशस्तम्भमुच्छ्रितम् ।।२।।

चतुरस्रं चतुर्द्वारं मण्डपं वेदिकान्वितम् ।

चारुचन्द्रातपं माल्यचामरध्वजशोभितम् ॥३॥

The representative Image of the Lord of gods, named Lord Govinda, should be got made. In front of the temple a high quadrangular pavilion should be erected with sixteen pillars and four gates, and provided with an altar. It should be having a charming canopy, and looking beautiful with garlands, chowries and banners. [2-3]

भद्रासनं वेदिकायां श्रीपर्णीकाष्ठनिर्मितम् ।

फल्गूत्सवं प्रकुर्वीत पञ्चाहानि त्र्यहाणि वा ।।४।।

In the altar there should be a splendid seat made of the wood of Sriparni (Gmelina arborea) tree. This Phalgu festival' should be performed for five days or three days. [4]

फाल्गुन्यां पूर्वतो विप्राश्चतुर्दश्यां निशामुखे।

वह्नयुत्सवं प्रकुर्वीत दोलामण्डपपूर्वतः ॥५॥

Before the full-moon day of the month of Phalguna, O Sages, on the fourteenth day of the fortnight, at dusk the Fire-ceremony should be performed to the east of the Swing-Pavilion. [5]

गोविन्दानुगृहीतं तु यात्राङ्गं तत्प्रकीर्तितम् ।

आचार्यवरणं कृत्वा वह्निं निर्मथनोद्भवम् ।।६।।

भूमिं संस्कृत्य विधिवत्तृणराशिं महोच्छ्रयम् ।

सुसमं कारयित्वा तु वह्निं तत्र विनिक्षिपेत् ।।७।।

This is stated to be part of the festival, having received favour of Lord Govinda. After the Priest is selected with honour, fire should be produced by rubbing sacrificial wood. Sanctifying the ground according to procedure, and having got the mass of the tall grasses perfectly levelled, there the fire should be placed. [6-7]

पूजयित्वा विधानेन कुष्मांडविधिना हुनेत् ।

गोविन्दं पूजयित्वा तु भ्रामयेत्सप्त तं विभुम् ॥८॥

Having worshipped in conformity with the rule, oblation should be offered as per the Kusmaṇḍa procedure. Then Lord Govinda should be worshipped and the all- powerful Lord should be seven times taken around it [8]

यत्नात्तं रक्षयेद्वह्निं यावद्यात्रा समाप्यते ।९.१ ।

1. Festival in which phalgu, a red powder is thrown by the participants over one another. The festival is known as Holi.

Till the completion of the festival, with care that fire should be preserved. [9.1]

प्रातर्यामे चतुर्दश्यां गोविन्दप्रतिमां शुभाम् ।।९.२।।

वासयित्वा हरेरग्रे पूजयेत्पुरुषोत्तमम् ।

उपचारावशिष्टैस्तु प्रत्यर्चामपि पूजयेत् ।।१०।।

In the three-hour dawn period of the night of the fourteenth day, the beautiful image of Lord Govinda should be placed in front of Lord Jagannatha, and Lord Jagannatha should be worshipped. By the remaining sacred articles the representative Image should also be worshipped. [9.2-10]

ततोऽवरोप्य वसनं मालां च द्विजसत्तमाः ।

अर्चायां विन्यसेन्मन्त्री परं ज्योतिर्विभावयन् ।।११।।

Thereafter, O excellent Sages, taking out the clothes and garland, the reciter of the mantras should place these on the representative Image, contemplating on the Lord as the Supreme Light. [11]

ततः सा प्रतिमा साक्षाज्जायते पुरुषोत्तमः । १२.१।

Thereby that Image becomes Lord Purusottama (Jagannatha) Himself. [12.1]

रत्नान्दोलिकया तां वै नयेत्स्नानस्य मण्डपम् ।।१२.२।।

By the gem-set swing that Image should be taken to the Snana-mandapa (Bath pavilion). [12.2]

तत्र नानातूर्यनादैः शङ्खध्वनिपुरःसरम् ।

जयशब्दैस्तथा स्तोत्रैः पुष्पवृष्टिभिरेव च ।।१३।।

छत्रध्वजपताकाभिश्चामरैर्व्यजनैस्तथा ।

निरन्तरं दीपिकाभिस्तदा कुर्यान्महोत्सवम् ।।१४।।

Amidst the sounds of various musical instruments, and accompanied by the sound of conch, the words 'Victory to Thee!' as also hymns and showers of flowers, there the great festival should be celebrated then, in the midst of parasols, banners and flags, chowries and fans, and lamps burning incessantly. [13-14]

आगच्छन्ति तदा देवाः पितामहपुरोगमाः ।

द्रष्टुं चर्षिगणैः सार्धं गोविन्दस्य महोत्सवम् ।।१५।।

The gods led by Lord Brahmă come at that time along with the groups of Sages to see Lord Govinda's Great Festival. [15]

भद्रासनेऽधिवास्यैव पूजयेदुपचारकैः ।

महास्नानस्य विधिना स्नपनं तस्य कारयेत् ।।१६।।

पञ्चामृतैश्च सर्वेश तेषामन्यतमेन वा । १७.१।

Seating Him only on the splendid seat, the Lord should be worshipped with the sacred services. His bathing should be performed by the procedure of the Great Bath, with all the sacred five liquids or with any of those. [16-17.1]

स्नानान्ते गन्धतोयेन श्रीसूक्तेनाभिषेचयेत् ।।१७.२।।

At the end of the Bath, sprinkling should be done with fragrant water, with the chanting of Srisükta. [17.2]

सम्प्रोक्ष्य भूषयेद्देवं वस्त्रालङ्कारमाल्यकैः ।

नीराजयित्वा सम्पूज्य प्रासादं परिवेष्टयेत् ।।१८।।

सप्तकृत्वस्ततो देवं दोलामण्डपमानयेत् ।

सुसंस्कृतायां रथ्यायां पताकातोरणादिभिः । १९.१ ।

After having sprinkled the Lord well, He should be adorned with clothes, ornaments and garlands. Sacred light should be waved before Him in adoration and after worship, He should be taken round the temple seven times. Then the Lord should be brought to the Swing- pavilion along the way which should be well decorated with banners, arches, etc. [18-19.1]

अधोदेशे मण्डपं तं सप्तशो भ्रामयेत्पुनः ।। १९.२।।

ऊर्ध्वदेशे पुनः सप्त स्तम्भवेद्यां च सप्त वै । २०.१ ।

He should again be taken round the pavilion seven times in the lower part, again seven times on the higher portion, and seven times on the sacrificial ground having pillars [19.2-20.1]

यात्रावसाने च पुनर्भ्रामयेदेकविंशतिम् ।।२०.२।।

At the end of the festival also, again twenty-one times He should be taken round. [20.2]

इयं लीला भगवतः पितामहमुखेरिता ।

राजर्षिणेन्द्रद्युम्नेन कारिता पूर्वमेव हि ।। २१ ।।

This Play of the Lord was pronounced from the mouth of the Grandsire (Lord Brahma), and indeed formerly it was already performed by the royal sage Indradyumna. [21]

फलपुष्पोपनम्रैश्च शाखिभिः परिकल्पिते ।

वृन्दावनान्तरे रम्ये मत्तभ्रमरराविणि ।।२२।।

कोकिलारावमधुरे नानापक्षिगणाकुले ।

नानोपशोभारचिते नानागुरुसुधूपिते ||२३||

प्रफुल्ल केतकीषण्डगन्धामोदिदिगन्तरे ।

मल्लिकाशोकपुन्नागचंपकैरुपशोभिते ||२४||

With trees bent forward with fruits and flowers, another beautiful Vrndavana[2] should be created, in which there

2. Where Lord Krsna had played in childhood

would be humming of excited black-bees. It would be pleasant with the cooing of the cuckoos and full of groups of varieties of birds. It should be arranged with different kinds of decorations, well perfumed with varieties of incense of aloe, and the atmosphere should be fragrant with the sweet odour of the groups of fully blossomed Ketaki plants (pandanus odoratissimus). It should be looking beautiful with jasmine, Asoka, nutmeg and carinpaka plants. [22-24]

तत्काननान्तर्घटिते मण्डपे चारुतोरणे ।

भूषिते माल्यवसनचामरैरुपशोभिते ।।२५।।

रत्नखवांदोलिकायां तन्मध्ये वासयेत्प्रभुम् ।

सद्रत्नमुकुटं तारहारशोभितवक्षसम् ।।२६।।

अनर्घ्यरत्नघटितकुण्डलोद्भासितश्रुतिम् ।

यथास्थानं यथाशोभं दिव्यालंकारमंजुलम् ।।२७।।

विकचाम्बुजमध्यस्थं विश्वधात्र्या श्रिया युतम् ||२८|

शङ्खचक्रगदापद्मधारिणं वनमालिनम् ।

सुप्रसन्नं सुनासं तं पीनवक्षःस्थलोज्वलम् ।।२९।।

पुरो व्योमस्थितैर्देवैर्ब्रह्माद्यैर्नतमस्तकैः ।

कृताञ्जलिपुटैर्भक्त्या जयशब्दैरभिष्टुतम् ।।३०।।

गन्धर्वैरप्सरोभिश्च किन्नरैः सिद्धचारणैः ।

हाहाहूहूप्रभृतिभिःसत्वरं दिव्यगायनैः ।। ३१ ।।

अहंपूर्विकया नृत्यगीतवादित्रकारिभिः ।

नेत्राम्बुजसहस्रैच पूज्यमानं मुदान्वितैः ।।३२।।

किरद्भिः सर्वतो दिक्षु गन्धचन्दनजं रजः । ३३.१ ।

Inside that forest a pavilion with charming arches should be erected. It should be embellished, and decorated with garlands, cloth and chowries. Inside it, on a swing with a gemset couch the Lord should be placed. The Lord should be having a crown with genuine gems, His chest should be looking beautiful with a shining necklace, and His ears should be ornamented with ear-rings made of priceless gems. He would be looking lovely with charming ornaments at the appropriate places giving a good appearance. He would be located in the centre of a blown lotus along with Goddess Laksmi who is the Supporter of the universe. He would be holding the conch, discus, mace and lotus, wearing the garland of forest-flowers, and looking well pleased. He would be having a fine nose and a brilliant stout chest-region. The gods, with Lord Brahmă leading, present in front in the sky would be bowing their head; and with palms joined reverentially, with devotion and with the words 'Victory to Thee!' they would be extolling the Lord. Gandharvas, celestial nymphs, Kinnaras3, the Perfected ones and Caranas4, such as Haha, Huhu, etc. would be promptly worshipping the Lord with celestial songs, and with dancing, singing and playing musical instruments, with eagerness to become first, with thousands of lotus-like eyes and filled with joy. They would be throwing everywhere in all directions the powder of fragrant sandal. [25-33.1]

उपवेश्याथ गोविन्दं पूजयेदुपचारकैः ।।३३.२।

बल्लवीवृन्दमध्यस्थं कदम्बतरुमूलगम् ।

हावहास्यविलासैश्च क्रीडमानं वनान्तरे ।।३४।।

गोपीभिश्चैव गोपालैर्लीलान्दोलितयानगम् ।

चिन्तयित्वा जगन्नाथं विकिरेद्गन्धचूर्णकैः ।।३५।।

3. A kind of celestial musicians

4. Celestial singers

सकर्पूरै रक्तपीतशुक्लैर्दिक्षु समन्ततः । ३६.१।

Making Lord Govinda seated there, He should be worshipped with the sacred services. Thinking that Lord Jagannatha is at the centre of a group of cowherdesses at the root of a Kadamba (Nauclea cadamba) tree, is playing with gestures of sport and laughter inside the forest and is moving on a vehicle being swung in sport by cowherdesses and cowherds, red,

yellow and white perfumed powder along with camphor should be scattered on all sides everywhere. [33.2-36.1]

दिव्यैर्वस्त्रैर्दिव्यमाल्यैर्द्दिव्यैर्गन्धैः सुधूपकैः ।।३६.२।।

चामरान्दोलनैर्गीतैः स्तुतिभिश्च समर्चितम् ।

आन्दोलयेद्दोलिकास्थं सप्तवाराञ्छनैः शनैः ॥३७॥

The Lord present on the swing should be excellently worshipped with beautiful clothes, charming garlands and nice perfumes, and with excellent incense, waving of chowries, songs and prayers; and He should be swung slowly and gently seven times. [36.2-37]

तदा पश्यन्ति ये कृष्णं मुक्तिस्तेषां न संशयः ।

ब्रह्महत्यादिपापानां पञ्चकानां क्षयो भवेत् ।। ३८ ।।

For those who see Lord Krsna at that time, there will be Liberation: there is no doubt about it. There will also be destruction of the five sins like killing a Brahmin, etc. [38]

त्रिरेवं दोलयेद्देवं सर्वपापापनोदनम् ।

भक्त्यानुग्राहकं पुंसां भुक्तिमुक्त्येककारणम् ।।३९।।

लीलाविचेष्टितं यस्य कृत्रिमं सहजं तथा ।

अंहः सङ्घक्षयकरं मूलाविद्यानिवर्तकम् ॥४०॥

The Lord who removes all sins, grants favours on account of devotion of men, and is the sole means of prosperity and Liberation, should be swung three times in this manner. His sporting deeds, whether deliberately done or natural, destroy the multitude of sins and remove the original ignorance. [39-40]

पश्यन्द्वितीयं हरति गोहत्याद्युपपातकम् ।

हरत्यशेषपापानि तृतीये नात्र संशयः ।।४१।।

When His second swinging is seen, it removes minor sins like killing a cow, etc. When it is seen during the third time, it destroys all sins: there is no doubt about this. [41]

दृष्ट्वा दोलायितं देवं सर्वपापैः प्रमुच्यते ।

आध्यात्मिकैराधिभीतैराधिदैवैर्विमुच्यते ।।४२।।

Seeing the Lord being swung, one is freed from all sins; one is released from the afflictions arising from within one's ownself, arising from the creatures, and arising from the supernatural agencies. [42]

इमां यात्रां कारयित्वा चक्रवर्ती भवेन्नृपः ।

ब्राह्मणस्तु चतुर्वेदी ज्ञानवाञ्जायते ध्रुवम् ।।४३।।

By getting this festival performed a king becomes an emperor, and a Brahmin surely becomes well-versed in the four Vedas and wise. [43]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

दोलारोहणं नाम त्रिचत्वारिंशोऽध्यायः ॥४३॥

Thus ends the Forty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Mounting of the Lord on the Swing."

चतुश्चत्वारिंशोऽध्यायः

Forty-fourth Chapter

Year-long Observance for Worship of the Lord's Images

॥ जैमिनिरुवाच ॥

अत्र वः कथयिष्यामि व्रतं सांवत्सरं परम् । १.१।

Jaimini said: Now I shall tell you about the excellent year-long holy Observance. [1.1]

संवत्सरस्यादिदिने पौर्णमास्यां तु फाल्गुने ।। १.२ ।।

अनादिदेवस्य हरेर्मूर्तयो द्वादशैव याः ।

विष्ण्वादिनामप्रथिताः प्रतिमासं प्रपूजयेत् ॥२॥

एकैकां मूर्तिमेतासां मासेषु द्वादशस्वपि ।३.१।

The Beginningless Lord Hari (Visnu) has twelve forms. which are known by the names Visnu, etc. Commencing on the full-moon day of Phalguna month which is the first day of the year, one each of these forms should be excellently worshipped in each month, and thus it will be for twelve months. [1.2-3.1]

प्रत्यहं पूजयेत्पुष्पैः फलैर्द्वादशभिस्तथा ।।३.२।।

Daily worship should be done with twelve flowers and twelve fruits. [3.2]

अशोको मल्लिका चैव पाटलं च कदम्बकम् ।

करवीरं जातिपुष्पं मालती शतपत्रकम् ।।४।।

उत्पलं चैव वासन्ती कुन्दं पुन्नागकं तथा ।

एतानि क्रमशो दद्यात्कुसुमानि हरेर्मुदा ॥५॥

Asoka (Saraca Indica), Mallika (Evening Jasmine), Patala (trumpet flower). Kadamba (Nauclea cadamba), Karavira (Oleander), Jatipuspa (Jasmine), Malati (Spanish Jasmine), Satapatra (Hundred-petalled lotus), Utpala (blue lotus), Vasanti (Gaertnera racemosa), Kunda (Jasminum pubescens), and Punnagaka (white lotus) these flowers should be offered in serial order for the pleasure of Lord Jagannatha. [4-5]

दाडिमं नारिकेलं च आम्रं च पनसं तथा ।

खर्जूरं तृणराजं च प्राचीनामलकं तथा ||६||

श्रीफलं नागरङ्गं च क्रमुकं करमङ्गकम् ।

जातीफलं च क्रमशः फलान्येतानि वै ददेत् ||७||

Pomegranate, Cocoanut, Mango, Jackfruit, Date, Trnarajam (Sugarcane), Pracinamalaka (flacourtia cataphracta), Bael, Nagaranga (Orange), Kramuka (Mulberry), Karamangaka, Jatiphala (Nutmeg) these fruits should also verily be offered in serial order. [6-7]

भक्ष्यभोज्यानि चोष्याणि लेह्यानि मधुराणि च ।

आसनाद्युपचारांश्च दत्त्वा स्तुत्वा जगद्गुरुम् ||८|

Food of all kinds (eatables and enjoyables), suckables, and sweet lickables, articles of honour like seat, etc. should also be offered, and prayer should be made to the Lord of the world: [8]

सर्वव्यापिञ्जगन्नाथ भूतभव्यभवत्प्रभो ।

त्राहि मां पुण्डरीकाक्ष विष्णो संसारसागरात् ।।९।।

"O All-pervading Lord, O Lord Jagannatha, O Lord of the past, present and future! O Lotus-eyed Lord, O Lord Visnu, protect me from the ocean of the world of transmigration. [9]

एकार्णवजले रौद्रे निरालम्बे पुरा मधुम् ।

अवधीर्विश्वरक्षार्थं मधुसूदन रक्ष माम् ।।१०।।

When there was formerly nothing else but the terrible and supportless ocean alone all around, Thou hadst slain the demon Madhu for

protection of the universe; protect me, O Lord Madhusūdana (Slayer of Madhu), [10] त्रिविक्रमान्क्रमित्वा यो हत्वा दैत्यबलं महत् ।

त्रैलोक्यं पालयामास त्रिविक्रम नमोस्तु ते ।।११।।

Salutations be unto Thee, O Lord Trivikrama (Vamana), who destroyed the great force of the demons by stretching three steps and protected the three worlds.[11]

कृत्वा वामनकं रूपमृग्यजुः सामगर्भकम् ।

मोहयित्वाद्भुतं रूपं तस्मै मायाविने नमः ।।१२।।

Salutations unto the Lord of Illusion, who assumed the Dwarf (Vamana) Form, which was the wonderful Form deluding all and which contained within itself the Rk, Yajur and Sama Vedas. [12]

यः श्रियं धारयेन्नित्यं हृदि भक्तेभ्य एव च ।

ददात्यपि श्रियं तस्मै श्रीधराय नमोऽस्तु ते ।।१३।।

Salutations be unto Thee, Lord Sridhara (Bearer of Goddess Laksmi), who ever holdest Goddess Laksmi in the heart and also grantest even prosperity (Laksmi) to the devotees. [13]

इन्द्रियाणामधिष्ठाता यः सर्वेषां सदा प्रभुः ।

सुखैकहेतुर्भक्तानां हृषीकेश नमोऽस्तु ते ।।१४।।

Salutations be unto Thee, O Lord Hrsikesa (Lord of the senses), who presidest over the senses, who art ever the Lord of all, and the Sole Cause of happiness of devotees. [14]

यन्नाभिपद्मसम्भूतं जगदेतच्चराचरम् ।

विधातुरासनं नित्यं पद्मनाभ नमोऽस्तु ते ।।१५।।

From the lotus of Thy navel this world with the moving and the non-moving things has come forth, and that is also the perpetual seat of Lord Brahma; salutations be unto Thee, O Lord Padmanabha (who hast the lotus in Thy navel). [15]

यस्यैतत्त्रिगुणैर्बद्धं जगदेतच्चराचरम् ।

दाम्ना बद्धः स गोप्या तु दामोदर नमोऽस्तु ते ।। १६ ।।

By Thy three qualities (sattva, rajas and tamas) this world with the moving and the non-moving things is bound, and yet Thou wert bound with a string by the cowherdess'; salutations be unto Thee, O Lord Damodara (who hadst the string on the abdomen). [16]

त्रैलोक्यविलयकरं हतवान्केशिदानवम् ।

ईशिता सर्वसौख्यानां त्राहि केशव मां प्रभो ।।१७।।

Thou hadst slain the demon Kesi who was causing trouble for the three worlds; protect me, O Lord Kesava, who art the Master of all happiness. [17]

स्रष्टा ससर्ज भूतानि जगतामादिकारणम् ।

अचिन्त्यमहिमन्विष्णो नारायण नमोऽस्तु ते ।।१८।

Thou art the Creator who hast created the beings and who art the Primal Cause of the worlds; O Lord of unthinkable glory, O Lord Visnu, salutations be unto Thee, O Lord Narayana ! [18]

मायया यस्य विश्वं वै मोहितं यदनाद्यया ।

सर्वधर्मस्वरूपाय माधवाय नमो नमः ।। १९ ।।

1. Mother Yashoda who had tied Lord Krsna

Salutations again and again to Lord Madhava, by whose beginningless Illusion this universe is verily deluded, and whose very nature is all righteousness. [19]

ज्ञानिनां ज्ञानगम्यस्त्वमगतीनां गतिप्रदः ।

सम्पूर्णमस्तु गोविन्द त्वत्प्रसादाद्व्रतं मम ।।२०।।

Thou art the Goal of knowledge for the wise and the Granter of refuge to those who have no refuge; may my holy Observance be complete by Thy grace, O Lord Govinda !" [20]

प्रतिमासं पूजनान्ते मन्त्रैरेतैः कृताञ्जलिः ।

प्रार्थयेत्परया भक्त्या भजनान्तं जनार्दनम् ।।२१।।

Each month at the end of the worship, one should pray with these mantras to Lord Janardana (Visnu) who is the goal of worship, with palms joined reverentially and with great devotion. [21]

एवं संवत्सरं नीत्वा व्रतं वै मूर्तिपञ्जरम् ।

सम्पूर्णफलसिद्ध्यर्थं प्रतिष्ठाविधिमाचरेत् ।। २२ ।।

Thus having passed the year indeed with the holy Observance called 'Mürtipañjara22, for the sake of attaining the complete merits, he should perform the rite of formal completion. [22]

सुवर्णनिर्मिता विष्णोर्मूर्तयो द्वादशैव तु ।

यथाशक्ति कृताः स्थाप्याः कुम्भेषु द्वादशस्वपि ।। २३ ।।

आम्रपात्राच्छादितेषु साक्षात्तेषु पृथक्पृथक् ।

श्वेतवस्त्रावनद्धेषु गन्धपल्लववारिषु ।।२४।।

Exactly twelve images of Lord Visnu made of gold according to one's capacity, should be separately placed

2. Network of images

directly inside twelve sacred pots. The pots should be covered with mango leaves and wrapped with pieces of white cloth, and should be containing fragrant water with tender leaves. [23-24]

अष्टदिक्षु चतुर्दिक्षु सर्वतोभद्रमण्डले ।

स्थापनीयाच ते कुम्भास्तेषु पूज्याश्च मूर्तयः ।।२५।।

द्वादशाक्षरमन्त्रेण चोपचारैः पृथक्पृथक् ।

पञ्चामृतैश्च स्नपनं सर्वेषामादितो द्विजाः ।।२६।।

गीतवादित्रनृत्याद्यैस्तथा ब्राह्मणपूजनैः ।

वस्त्रयुग्मैर्द्वादशभिश्छत्रोपानद्युगैस्तथा ।।२७।।

व्यजनैरुदकुम्भैश्च शयनीयैः सपीठकैः ।

गन्धैर्माल्यैः सुताम्बूलैर्मुद्रिकाकुण्डलैस्तथा ।।२८।।

प्रदीपाः सर्पिषा ज्वाल्या द्वादश द्वादश क्रमात् ।२९.१।

These pots should be placed in the eight directions and the four quarters, on the 'Sarvatobhadra' sacred circular diagram. Inside them the images should be worshipped separately by the twelve-syllabled mantra, with the sacred services. At first, O Sages, their bathing should be done with the

five sacred liquids. Then worship is to be done with singing, music, dancing etc. as well as honouring the Brahmins, with offering of twelve each of pairs of clothes, and umbrellas, pairs of footwear, fans, pots of water, beds with foot-stools, fragrant articles, garlands, excellent betels, rings and ear-rings. Twelve lamps of ghee should be lighted for the twelve pots, in serial order. [25-29.11

नीत्वा त्रियामामित्थं वै प्रभाते वह्निकर्म च ।। २९.२।।

समिदाज्यचरूणां वै प्रतिदेवं शतत्रयम् ।

अष्टोत्तरसहस्रं तु तिलैर्व्याहृतिभिस्ततः ।।३०।।

होमान्ते प्राशनं कृत्वा दद्यादाचार्यदक्षिणाम् । ३१.१।

Having thus passed the night, at dawn the rite of lighting the sacred fire should be performed, and offering of sacred fire- wood, ghee and caru to the fire should be done three hundred times for each Deity. Thereafter oblations of sesame should be offered one-thousand-eight times with Vyahrtis (particular mystical utterances). After the oblation is over, the Priest should be fed and monetary presents should be given to him. [29.2-31.1]

कपिला धेनवो देयाः सालंकाराश्च द्वादश ।।३१.२।।

Twelve decorated brown cows should also be presented. [31.2]

शतं चत्वारिंशद्ब्राह्मणान्भोजयेत्ततः ।

तद्देववृन्दं सघटं सवितानं सचामरम् ।।३२।।

सर्वोपचारसहितमाचार्याय निवेदयेत् ।३३.१।

Then one hundred forty-four Brahmins should be fed. The group of Deities along with the pots, the canopies, the chowries, and all the sacred articles should be offered to the Priest. [32-33.1]

व्रतराजमिमं कृत्वा सर्वान्कामानवाप्नुयात् ।।३३.२।।

By performing this most excellent holy Observance one attains all his desires [33.2]

गुण्डिचाद्यास्तु या यात्रा विष्णोर्द्वादश कीर्तिताः ।

तासां दर्शनजं पुण्यं व्रतेनानेन लभ्यते ।।३४।।

The twelve festivals of Lord Visnu beginning with Gundică which have been stated - the merit accruing from seeing them is obtained by this holy Observance. [34]

ऐन्द्रं पदं सार्वभौमं चक्रवर्तित्वमेव च ।

अष्टैश्वर्यमवाप्नोति देवदेवप्रसादतः ॥३५॥

One attains the position of Lord Indra, rulership over the whole world and emperorship, and the eight superhuman powers', by the grace of the Lord of gods. [35]

एतन्महापुण्यतमं नारदः कृतवान्व्रतम् ।

कृत्वा द्वादश वर्षाणि जीवन्मुक्तोऽभवन्मुनिः ॥३६॥

Narada had performed this supremely holy Observance, and having done it for twelve years the Sage became liberated while living. [36]

अन्ये च वैष्णवा ये वै चक्रुस्ते बहुशः पुरा ।

व्रतं नातः परतरं भगवत्प्रीतिकारकम् ।।३७।।

धर्म्यं यशस्यमायुष्यं ब्राह्मण्यं वंशवर्धनम् ।

भवन्तोऽपि यतात्मानः कुर्वन्तु व्रतमुत्तमम् ॥३८॥

Formerly others who were devotees of Lord Visnu have also done this many times. Superior to this there is no holy Observance which is more pleasing to the Lord; it conduces to righteousness, brings fame, grants long life, confers divine knowledge, and enlarges family. All of you also do perform this most excellent holy Observance, with controlled self. [37-38]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे संवत्सरमूर्ति नाम
चतुत्वारिंशोऽध्यायः ॥२४४॥

Thus ends the Forty-fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Year-long Holy Observance of Worship of Images of the Lord."

3. See Note 5, Chapter 13

पञ्चचत्वारिंशोऽध्यायः

Forty-fifth Chapter

Festival of the Destruction of Damanaka

।। मुनय ऊचुः ।।

मुने व्रतमिदं पुण्यं श्रुतं वै मूर्तिपञ्जरम् ।

अन्तः प्रमोदजननं महिम्ना च महत्तरम् ।।१।।

The Sages said: O Sage, this holy 'Murtipañjara' Observance has been heard by us, which produces joy inside and has very great glory. [1]

यात्रा द्वादश पुण्या या उद्दिष्टा भगवत्प्रियाः ।

तासां द्वे चावशिष्टे नः कथयस्व महामुने ।।२।।

Of the twelve holy festivals which have been mentioned and are dear to the Lord, two are still left; O great Sage, tell us about them [2]

|| जैमिनिरुवाच ॥

वासन्तिकां समाख्यास्ये यात्रां दमनभञ्जिकाम् ।

यस्यां कृतायां दृष्टायां प्रीणाति पुरुषोत्तमः ।।३।।

Jaimini said: I shall relate fully the spring festival called 'Damanabhañjika' (destruction of demon Damana): when it is performed or seen, Lord Jagannatha is pleased. [3]

पुरा यत्कथितं विप्रास्तृणं दमनकाह्वयम् ।।

चैत्रशुक्लत्रयोदश्यामाहरेत्तत्समूलकम् ||४||

O Sages, on the thirteenth day of the bright fortnight of Caitra month the grass named Damanaka which has been mentioned before, should be brought, together with the root. [4]

तन्मध्ये मण्डलं कुर्यात्सुशुभं पद्मसंज्ञितम् ।

तदन्तर्वासयेद्देवप्रत्यच प्रतिपूजिताम् ||५||

युक्तां श्रीसत्यभामाभ्यां पूजयेद्विधिवच्च ताः ।

अर्धरात्रे तु कर्मेदं देवदेवस्य कारयेत् ||६||

In the middle of that, the very auspicious sacred diagram. named 'Padma' (lotus) should be drawn. Inside it the representative Image of the Lord worshipped after the worship of the Lord, should be placed, together with Goddesses Laksmi and Satyabhama, and they should be worshipped as per the procedure laid down. This rite for the Lord of gods should be performed at midnight. [5-6]

पुरा निशीथेऽपि विभुर्बभञ्ज दमनासुरम् ।

भंक्त्वा लेभे परां प्रीतिं तदङ्गोत्थं च तत्तृणम् ||७||

In former times also, only at night the all-powerful Lord had destroyed the demon Damana; after destroying him He got great satisfaction, and that grass has sprung forth from the demon's body. [7]

तस्यामेव त्रयोदश्यां तृणं दैत्यं विभावयेत् ।

कृताञ्जलिपुटो भूत्वा वाक्यं चेदमुदाहरेत् ।।८।।

The grass should be taken for the demon on that same Thirteenth day, and with palms joined reverentially these words should be uttered: [8]

अवधीर्दमनं दैत्यं पुरा त्रैलोक्यकण्टकम् ।

स एवेत्थं परिणतः पुरतस्तव तिष्ठति ।।९।।

"Thou hadst formerly slain the demon Damana who was troublesome for the three worlds like a thorn. He only has undergone transformation thus and is present before Thee. [9]

अस्योत्पत्तौ तदा प्रीतिरासीद्या तव माधव ।

अधुनापि तथैवास्तां प्रीतिर्दमनभंजने ||१०||

As Thou hadst got happiness at that time on its springing up, O Lord Madhava, now also may the same satisfaction come to Thee by extermination of Damana!" [10]

इत्युक्त्वा तृणमेके तु करे देवस्य दापयेत् ।

ततोऽवशिष्टां रात्रिं च नृत्यगीतादिभिर्नयेत् ।। ११ ।।

So saying, the grass should be given in one hand of the Lord. After this, the remainder of the night should be passed with dancing, singing, etc. [11]

ततश्चाभ्युदिते सूर्ये देवं तृणपुरःसरम् ।

नयेच्च जगदीशस्य समीपं द्विजसत्तमाः ।। १२ ।।

Thereafter, O excellent Sages, after sunrise the Deity together with the grass should be taken near Lord. Jagannatha [12]

उपचारैर्जगन्नाथं पूजयेत्पूर्वः ॥१३.१

Then Lord Jagannatha should be worshipped with the sacred services as before. [13.1]

हिरण्यकशिपुं हत्वा न्त्रमालां तदङ्गजाम् ।।१३.२।

कृत्वा कण्ठे यथाऽप्रीणास्तथेदं दमनं तृणम् ।

तव प्रीत्यै तु भगवन्मया दत्तं तवाङ्गके ।।१४।।

"Just as after slaying the demon Hiranyakasipu, making a garland of the intestine from his body and placing around Thy neck, Thou wert pleased, even so, for Thy pleasure, this demon Damana as the grass is offered by me in Thy hand, O Lord". [13.2-14]

इत्युच्चार्य हरेर्मूर्ध्नि दद्यान्धतृणं शुभम्।

तदा दृष्ट्वा हरेर्वक्त्रपद्मं प्रीतिकरं मुदा ।

भवदुःखपरिक्षीणः सुखमाप्नोत्यनुत्तमम् ।।१५।।

Having uttered thus, the fragrant and auspicious grass should be offered on the head of Lord Jagannatha. Seeing joyously at that time the lotus-like face of Lord Jagannatha which is pleasing, one's sorrow on account of worldly existence is destroyed and one attains incomparable happiness. [15]

गृहीत्वा मूर्ति तच्छाखां विष्णुध्योऽपकर्षिताम् ।

सर्वपापविनिर्मुक्तो वसेद्विष्णुपुरे ध्रुवम् ।।१६।।

Bearing on head a piece of that grass taken out from the head of Lord Jagannatha, one is freed from all sins and surely dwells in the Abode of Lord Visnu. [16]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

दमनकभंजनविधिवर्णनं नाम पञ्चचत्वारिंशोऽध्यायः ।। ४५ ।।

Thus ends the Forty-fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Procedure for Destruction of Damanaka."

षट्चत्वारिंशोऽध्यायः

Forty-sixth Chapter

The Aksaya-Trtiya Festival

।। जैमिनिरुवाच ।।

अतः परं प्रवक्ष्यामि यात्रामक्षयमोक्षदाम् ।

अनायासेन मूढानां वासनाबद्धचेतसाम् ।।१।।

Jaimini said: After this, I shall speak about the Festival which easily grants Aksaya (everlasting) Liberation even to the deluded ones whose minds are bound by desires (it is celebrated on Aksaya-Trtiya, the third day of the bright fortnight of the month of Vaisakha). [1]

वैशाखस्यामले पक्षे द्वितीयारात्रिमध्यतः ।

मण्डपं च चतुष्कोणं सुधालिप्तं सवेदिकम् ।।२।।

सुधौतवाससा कुर्यात्प्रतिसीरासमं ततः ।

साधुसोपानसंयुक्तं चारुचन्द्रातपान्वितम् ।।३।।

तन्मध्ये विन्यसेन्नूनं साधु भद्रासनोत्तमम् ।

तस्मिन्निचोलसञ्छन्ने विन्यसेत्स्वर्णभाजनम् ॥४॥

A rectangular Hall with an altar should be erected and properly white-washed; it should have screens of appropriate size of well-washed cloth, be provided with convenient steps, and furnished with a beautiful canopy. In the centre of that, at midnight of the second day of the bright fortnight of the month of Vaisakha, indeed an excellent auspicious seat should be placed properly. It should be covered with cloth, and a golden pot should be placed on that. [2-4]

तस्य पश्चिमभागे वै स्वासीनो ब्राह्मणः शुचिः ।

पात्रान्तरे तु गृह्णीयाच्चन्दनं पलविंशतिम् ।।५।।

सुपिष्टं कृष्णस्नेहस्य गृह्णीयाच्च पलाधिकम् ।

अगुर्वधं कुङ्कुमं स्यात्कुङ्कुमार्धं च सिह्नकम् ॥६॥

On its western side a Brahmin who is pure should be properly seated, and he should take in another pot twenty palas (a particular weight) of sandal-paste. More than a pala of well-ground black-aloe should also be taken; saffron should be half the measure of aloe, and Sihlaka (olibanum) should be half the measure of saffron. [5-6]

कस्तूरिकाकर्पूरयोः प्रमाणं सिद्धसंमितम् ।

सर्वमेकत्र सम्पिष्यात्पाटलोद्भववारिणा ॥७॥

The quantity of musk and camphor should be equal to that of olibanum. All these together should be well ground with the juice produced from the trumpet flower. [7]

पलद्वयं ततो दद्यादगुरुस्नेहमुत्तमम् ।

एकत्रालोडितां कृत्वा पूर्वपात्रे निधापयेत् ॥८॥

Then two palas of the excellent unguent of aloe should be added. Stirring it all together, it should be poured into the first pot. [8]

आच्छाद्य केतकीपत्रैर्वेष्टयेच्चीनवाससा ।

गन्धस्ते सोममन्त्रेण रक्षेद्गरुडमुद्रया ।।९।।

Covering it with the leaves of Ketaki (pandanus odoratissimus), it should be wrapped with silken cloth.

and protected by the soma mantra, 'Gandhaste, etc.", with the Garuda gesture. [9]

एवं तु मण्डपे तस्मिन्साधिवासं निधापयेत् ।

अरुणोदयकालेऽथ नयेत्कृष्णस्य सन्निधिम् ।।१०।।

शङ्खचामरछत्राद्यैर्भ्रामयित्वा सुरालयम् ।११.१ ।

After making ceremonial sanctification of the vessel, in this manner, it should be preserved in that Hall. Then at dawn it should be brought near Lord Krsna (Jagannatha) after taking it round the temple amidst sound of conch, chowrie, parasol, etc. [10-11.1]

देवाग्रे स्थापयित्वा च पूजयेत्पुरुषोत्तमम् ।।११.२।।

Placing it in front of the Lord, Lord Purusottama (Supreme Being) should be worshipped. [11.2]

उद्घाटयेत्ततो वस्त्रं दिव्यदृष्ट्यावलोकयेत् ।

प्रोक्षितं मन्त्रराजेन संस्कुर्यात्ताडनादिभिः ।।१२।।

Thereafter the cloth should be removed so that the Lord can see it by His Divine glance. Sprinkling should be done on it with the Chief Mantra, and it should be consecrated by striking, etc. [12]

गन्धपुष्पाक्षतैः पूज्य श्रियः सूक्तेन लेपयेत् ।

श्रीशस्य सर्वगात्रेषु मृदुस्पर्शं शनैः शनैः ।।१३।।

After worshipping Lord Jagannatha, with sandal paste, flowers and sacred unbroken rice, anointing should be done on the entire Body of the Lord gently and slowly, touching softly, with chanting of Srisūkta. [13]

वैष्णवा जयशब्दैस्तं वर्धयन्ति तदा हरिम् ।

नानासूक्तोपनिषदैर्विद्वांसस्तं स्तुवन्ति वै ।।१४।।

At that time the devotees of Lord Visnu would be glorifying Lord Hari (Jagannatha) with the words 'Victory to Thee! and learned people would be extolling Him with various Vedic hymns and chantings from Upanisads. [14]

वेणुवीणादिकैर्नृत्यगीतवाद्यैरनेकशः ।

व्यजने शामी छत्रैरन्यैर्नानोपहारकैः ।।१५।।

सन्तोषयज्जगत्रार्थ तृतीयादी विलेपयेत् । १६.१

Pleasing the Lord with playing of flute, lute, etc., and with dancing, singing, musical instruments in large numbers, fanning, chowries, parasols, and various kinds. of other presents, anointing of Lord Jagannatha should be done in the early part of the third day of the fortnight. [15-16.1]

यस्य चिन्तनमात्रेण तापा नश्यन्ति देहिनाम् ।।१६.२।।

सोऽसौ सन्दर्शनात्तापाणां हन्ति तदा द्विजाः ।

अचिन्त्यो महिमा विष्णोरीदृक्तादृक्तया सदा ।।१७।।

Just by mere thinking of Him the afflictions of the embodied beings are destroyed; but at that time, O Sages, He removes the afflictions of human beings by their mere act of beholding Him. The power of Lord Visnu is always beyond comprehension to think that it is like this or like that. [16.2-171

ततः सूक्ष्माम्बरैर्माल्येर्भक्ष्यभोज्यादिपानकैः ।

इव्यैर्नानाविधैईयैर्गव्यैरावर्तितैः शुभैः ।।१८।।

ततः सम्पूजयेद्देवं ताम्बूलैश सुसंस्कृतेः ।१९.१।

Thereafter with fine clothes, garlands, all kinds of food (eatables and enjoyables) and drinks, varieties of nice and pleasant articles, combined with products of cow's milk, and then with betels very well prepared, the Lord should be worshipped [18-19.1]

तस्मिन्काले तु ये कृष्णं भक्त्या पश्यन्ति मानवाः ।।१९.२।।

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।

विष्णोः स्वरूपमासाद्य विष्णुलोके वसन्ति वै ।।२०।।

For those men who indeed see Lord Krsna (Jagannatha) at that time with devotion, there will be no rebirth even in hundreds of crores of Kalpas having attained the own form of Lord Visnu they verily dwell in the Abode of Lord Visnu [19.2-20]

पुरा कलियुगे विप्रा दक्षो नाम प्रजापतिः ।

आध्यात्मिकादिसन्तापैः सुदीनान्वीक्ष्य मानवान् ।।२१।।

तत्र गत्वा कृपायुक्तो महिमानं चकार वै ।

यथाविधि मया प्रोक्तं स एव प्रथमं द्विजाः ।।२२।।

प्रलिप्य चन्दनेनाङ्गे माधवामलपक्षके ।

तृतीयायां जगन्नाथं स्तुतिमेतां मुदा जगौ ।।२३।।

O Sages, formerly in the Kali Age the Progenitor with the name Daksa, seeing human beings very miserable with the afflictions arising from their ownselves, etc., went to that sacred place and out of compassion did a great thing indeed: by the procedure as stated by me, O Sages, he verily at first excellently anointed the Body of Lord Jagannatha with sandal-paste on the third day of the bright fortnight of the month of Vaisakha, and sang this hymn with joy : [21-23]

।। दक्ष उवाच ॥

देवदेव जगन्नाथ सहजानन्द निर्मल ।

संसारार्णवसंमनांखाहि नः परमेश्वर ||२४||

Daksa said: "O Lord of the gods, O Lord Jagannatha, O Lord whose very nature is bliss, O Lord who art devoid of any impurity, protect us who are sunk in the ocean of the world of transmigration, O Supreme Lord. [24]

नानाविधैश्च सन्तापैः सतंप्तान्मानवानिमान् ।

ममानुक्रोशबुद्ध्या वै शुभदृष्ट्याऽमृतेन च ।। २५।।

सन्तर्पय तृणाञ्छुष्कान्कृष्णमेघ नमोऽस्तु ते ।२६.१ ।

These human beings are tormented by various kinds of afflictions: with a view to showing compassion towards me, refresh them who are like dry

grasses, with Thy auspicious glance and with nectar, O Lord who art like the Black cloud ! Salutations be unto Thee. [25-26.1]

कलिकल्मषसंमूढानुद्धर्तुं जगतां पते ।। २६.२।।

अवतारोऽयमेतस्मिन्नीलाचलगृहान्तरे ।२७.१।

This incarnation of Thine inside this cave of Nilacala, O Lord of the worlds, is for saving those who are completely deluded by the impurities of Kali Age. [26.2-27.1]

चिरकालप्ररूढानां दुस्त्यजानां महांहसाम् ।।२७.२ ।।

राशिं दग्धुं त्वमेवेशो दीनानाथकृपाकर । २८.१।

O Lord who showest compassion for the destitute and the helpless ones, Thou alone art able to burn the heap of the great sins which have grown over a long period of time and are difficult to free oneself from. [27.2-28.1]
त्वद्दर्शनमहायोगे यमाद्यष्टाङ्गवर्जिते ।।२८.२ ।।

येषां मतिः समुत्पन्ना चतुर्वर्गैकसाधने ।

न ते शोचन्ति दुष्पारे भवारण्ये महाभये ।।२९।।

Beholding Thee is itself a great Yoga free from the eight limbs like yama (restraint) etc. and is the sole means for achieving the four objectives of life; those in whom the inclination has arisen for this, do not have to grieve in the world which is like a forest, difficult to be crossed and fraught with great fear. [28.2-29]

कर्मानपेक्षं देवेश नात्मज्ञानं विमोचकम् ।

इदं ते दर्शनं नाथ विना कर्मापि मोचयेत् ।।३०।।

O Lord of the gods, without action, Self-knowledge which brings about Liberation, cannot arise, but this beholding Thee, O Lord, liberates one even without action. [30]

जय कृष्ण जयेशान जयाक्षर जयाव्यय ।

प्रसीदानुगृहाणेमान्दीनान्मूढान्विचेतसः ।।३१।।

Victory to Thee, O Lord Krsna ! Victory to Thee, O Lord! Victory to Thee, O Imperishable Lord ! Victory to Thee, O Immutable Lord! Be gracious, be kind to these miserable people who are deluded and are ignorant". [31]

इति स्तुत्वा दण्डपातं पपात चरणाम्बुजे ।

प्रसीदेश प्रसीदेश प्रसीदेशेति घोषयन् ।।३२।।

Thus praying, by way of doing prostration, he fell at the lotus-like Feet of the Lord, uttering, 'Be gracious, O Lord ! Be gracious, O Lord! Be gracious, O Lord!' [32]

ततो जगाद भगवान्सुस्वरेण प्रजापतिम् ।

उत्तिष्ठ वत्स ते दत्तं दुर्लभं यद्वरं त्वया ।।३३।।

कांक्षितं मत्प्रसादेन भविष्यति न संशयः ।

मदनुग्रहोऽल्पपुण्यानां दुर्लभो विदितस्तव ।।३४।।

मदङ्गजातोऽस्ति भवान्मां त्वं प्रार्थितवानसि ।

ममोत्सवेन सन्तोष्य ततस्ते प्रददाम्यहम् ।।३५।।

Then the Lord said to the Progenitor in a sweet voice: "Rise, son! The boon which you have desired is difficult to obtain, yet it is given to you. It shall come to be by My grace, there is no doubt about it. It is known to you that it is difficult for those who are of little merit to get My grace. You are born from My Body and you have also prayed to Me, after pleasing Me through My festival; therefore I am granting it to you. [33-35]

इमामक्षययात्रां ये भक्त्या पश्यन्ति हर्षिताः ।

तस्मिन्काले यदिच्छन्ति मनसा तदवाप्नुयुः ||३६||

Those who with joy see this 'Aksaya' festival with devotion, will obtain whatever they wish in their mind at that time. [36]

यथा सन्तापहरणं चन्दनेनानुलेपनम् ।

तथोत्सवोऽयं मे दक्ष सन्तापत्रयनाशनः ||३७||

Just as smearing with sandal paste removes the heat, likewise, O Daksa, this festival of Mine is the destroyer of the three afflictions (arising from one's own self, caused by beings, and caused by super-natural agencies). [37]

मत्प्रेरितमतिस्त्वं हि मदुत्सवं कृतवानसि ।

सङ्कल्पितोऽयं मनसा दीनोद्धृत्यै मया ध्रुवम् ||३८||

Your mind having been impelled by Me alone you have performed My festival; this was certainly willed by Me in My mind for saving the miserable people. [38]

त्वयाभिकांक्षितं सर्वं दास्याम्येव प्रजापते ।

द्वादशैता महायात्रा गुण्डिचाद्यास्तु पावनाः ।। ३९ ।।

All that is wished for by you, O Progenitor, I shall certainly grant. These twelve great festivals beginning with Gundică are indeed purifying. [39]

एकैका मुक्तिदा सर्वा धर्मकामार्थवर्धनाः ।।४०।।

Every single one is the bestower of Liberation, and all of them promote righteousness, fulfilment of desires, and prosperity. [40]

तासामेकतमां वापि यो भक्त्या चावलोकयेत् ।

एकयापि भवाब्धिं तं तीर्त्वा विष्णुपदं व्रजेत् ।।४१।।

One who would see with devotion even any single of them, going across the ocean of worldly existence even with the help of any one alone of these, will go to the Abode of Lord Visnu". [41]

।। जैमिनिरुवाच ॥

इत्युदीर्य प्रजानाथं भगवान्स तिरोदधे ।।४२।।

दक्षः प्रजापतिः सोऽपि श्रद्दधानस्तदाज्ञया ।

संवत्सरं गिरौ स्थित्वा सन्ददर्श महोत्सवान् ॥४३॥

Jaimini said: Thus having said to the Progenitor, the Lord disappeared. That Progenitor Daksa, too, with faith, as per the Command of the Lord stayed in the Nila Mountain for a year and saw completely all the great festivals. [42-43]

सर्वज्ञो ब्राह्मणो भूत्वा कौशिकस्य कुलोत्तमे ।

लोकान्प्रवर्तयामास यथाविधि महेषु सः ।।४४ ।।

Then he was born as an all-knowing Brahmin in the excellent lineage of Kausika, and he appropriately encouraged the people for the festivals. [44]

विश्वासायाल्पबुद्धीनां यात्रा वै परिकीर्तिताः ।

अयं च साक्षात्परमब्रह्मरूपी जगद्गुरुः ।

प्रसादितः सुरेशेन लोकानुग्रहणाय वै ।।४५।।

यथा तथा दृष्टिपथं यातो मुक्तिप्रदो ध्रुवम् ।

सर्वान्कामान्ददात्येव नारीणां नात्र संशयः ।। ४६ ।।

For generating faith in those people who are of inadequate understanding these festivals have been declared. And when this Lord who is Himself the form of Supreme Brahman and is the Lord of the world, and who was propitiated by Lord Brahma indeed for showering kindness on the world, comes into the range of sight in any way, surely grants Liberation. He also fulfils all the wishes of women: there is no doubt regarding this. [45-46]

सत्यप्रतिज्ञो भगवांस्तत्रास्ते मधुसूदनः ।

शोकं तरति यं दृष्ट्वा भवपाथोधिसम्भवम् ।४७.१ ।

Lord Madhusūdana (the Killer of Madhu, Lord Visnu) who is true to His promise, stays there, and beholding Him one crosses the sorrow arising out of the ocean of worldly existence. [47.1]

किं व्रतैः किं तपोदानैः किं कृच्छ्रैः क्रतुभिस्तथा ।।४७.२।।

किमष्टाङ्गेन योगेन किं सांख्येन परेण च ।।४८ ।।

What is the use of the holy observances, austerities and charities? What is the use of practices involving bodily mortification, and of the sacrifices? Of what use is the eight-limbed Yoga, and of what avail are Sankhya and other things ? [47.2-48]

तीर्थराजजले स्नात्वा क्षेत्रे श्रीपुरुषोत्तमे ।

न्यग्रोधमूलवसतौ वसन्तं चर्मचक्षुषा ।

दृष्ट्वा दारुमयं ब्रह्म देहबन्धात्प्रमुच्यते ।।४९।।

In the sacred place Sri Purusottama, having bathed in the water of the Sea which is the chief of holy bathing places, and seeing with physical eye itself Brahman in Wooden Form dwelling in the Abode which is at the root of the Banyan Tree, one is freed from bodily bondage. [49]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

संवादेऽक्षयोत्सववर्णनं नाम षट्चत्वारिंशोऽध्यायः ॥४६ ॥

Thus ends the Forty-sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Festival giving Everlasting Merit."

सप्तचत्वारिंशोऽध्यायः

Forty-seventh Chapter

Worship for Fulfilment of Desires

।। मुनय ऊचुः ।।

भगवन्सर्वशास्त्रज्ञ श्रुतं परममद्भुतम् ।

यात्रारूपं भगवतो माहात्म्यं पापनाशनम् ।।१।।

The Sages said: O holy one, O knower of all scriptures, the supremely wonderful glory of the Lord in the form of festivals which destroys sins has been heard by us. [1]

यथायं पूजितो देवः कामिभिः सर्वकामदः ।

भूत्युपासनया भूतिप्रदो ब्रूहि तथा हि नः ||२||

Pray, tell us the manner in which when worshipped by those who have desires this Lord grants all desires, and bestows prosperity when worshipped through the method of worship for prosperity. [2]

|| जैमिनिरुवाच ॥

सर्वा विभूतयो विष्णोर्जगत्यस्मिंश्चराचराः ।

भूतिप्रदो विभूतिश्च स एकः परमेश्वरः ।।३।।

Jaimini said: In this world all the moving and the non- moving things are the glories of Lord Visnu. He is the one Supreme Lord who alone is the granter of prosperity and is also Himself the prosperity. [3]

यथायथोपचरति तथा वै जायते नरः ।

एतावदस्य महिमा परिमातुं न शक्यते ||४||

In whatever manner man approaches Him, accordingly indeed does he become. "It is this much", so saying the Lord's glory cannot be measured. [4]

यो यथा समुपास्ते तं तथा वै फलमाप्नुयात् ।

एकः पन्थाचतुर्णां वै धर्मादीनां स दारवः ||५||

As one worships Him, so verily does one get the results. That Lord in Wooden Form is the only one way for the four human objectives like Dharma (righteousness), etc. [5]

धर्मस्य पन्था गहनः संकीर्णो बहुशासनैः ।

तत्त्वावधारेण नास्य क्षमः कोऽपि द्विजोत्तमाः ॥६॥

The way of righteousness is hard to understand, and has been rendered narrow because of the many instructions laid down. None is able even to ascertain its true import, O most excellent Sages. [6]

अर्थकामौ हि तन्मूलावित्थं स्थूलगती सदा ।

तेषां त्रयाणां भगवाननायासेन वृद्धिकृत् ॥७॥

Two of the objectives, acquisition of wealth and fulfilment of desires, indeed have it (righteousness) as their foundation, and always have the gross course. The Lord augments these three even without any exertion. [7]

धर्मो हि भगवान्विष्णुर्धर्ममूलमिदं जगत् ।

धर्मस्य जगतचापि प्रभुरेष जनार्दनः ॥८॥

Righteousness is verily Lord Visnu Himself and this world has righteousness as its base. This Lord Jagannatha is the Master of righteousness as also of the world. [8]

पुरुषार्थमये तस्मिन्भक्तिर्यस्य प्रतिष्ठिता ।

स सर्वकामतृप्तात्मा न शोचति न कांक्षति ।।९।।

The Lord contains all the human objectives; one whose devotion is fixed in Him, becomes satisfied in respect of all his desires and does not have to grieve nor desire any more [9]

त्रैलोक्यैश्वर्यदातासौ शक्ररूपो ह्युपासितः ।

भावितो धातृरूपेण वंशवृद्धिकरो हरिः ।।१०।।

When the Lord is worshipped as having the form of Indra, He bestows the splendour of the three worlds. Propitiated in the form of the Creator Lord Brahma, Lord Hari (Jagannatha) brings about the enlargement of family. [10]

सनत्कुमाररूपेण दीर्घमायुः प्रयच्छति ।

वृत्तिसम्पत्प्रदो ह्येष पृथुरूपेण भावितः ।।११।।

Meditated as having the form of Sanatkumara, he confers long life. He is verily the bestower of success in profession when propitiated in the form of Prthu. [11]

गङ्गादितीर्थफलदो वाचस्पतिरुपासितः ।

अन्तस्तमः प्रणुदति भास्वद्रूपेण भावितः ।।१२।।

When worshipped as Vacaspati (presiding over human life), He grants the benefit of the holy bathing places like Ganga, etc. Propitiated as the Sun, he removes the darkness of ignorance of the heart [12]

सौभाग्यमतुलं दद्यादमृतांशुरुपासितः ।

विद्याष्टादशतत्त्वज्ञो वाक्पतित्वेन भावयन् ।।१३।।

He grants incomparable good fortune when worshipped as the Moon. One becomes the knower of the import of the eighteen sciences by propitiating Him as the Lord of Speech. [13]

वाजिमेधादियज्ञानां फलदोऽयं सनातनः ।

यज्ञेश्वरस्वरूपेण भावितोऽयं जगन्मयः ।।१४।।

When propitiated in the form of the Lord of Sacrifices, this Eternal Lord who permeates the world becomes the bestower of the benefit of sacrifices like the horse- sacrifice, etc. [14]

ध्यातः कुबेररूपेण समृद्धिमतुलां ददेत् ।।१५।।

When He is meditated upon in the form of Kubera, He grants incomparable prosperity [15]

एवं दयाम्बुधिरसौ तस्मिन्नीलाचले वसन् ।

दीनानाथानुग्रहाय दारुव्याजशरीरवान् ।।१६।।

He is thus the Ocean of mercy, dwelling in that Nilacala, apparently having taken the Wooden Body, for bestowing kindness on the miserable and the helpless ones. [16]

प्रयात तत्र भो विप्रा वसध्वं सुसमाहिताः ।

श्रीशपादाब्जयुगलं शरणं तत्प्रपद्यत ।। १७ ।।

ऐहिकामुष्मिकान्भोगान्वाञ्छध्वं यदि शाश्वतान् ।

अन्ते मुक्तिं च कैवल्यां यथेच्छं तत्र प्राप्नुत ।।१८।।

Proceed there, O Sages, and stay there with a well collected mind; take refuge in that pair of the lotus-like Feet of Lord Jagannatha who is the Lord of Goddess Laksmi, if you desire everlasting pleasures here and hereafter. And in the end, at will attain there absolute Liberation. [17-18]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवतो विविधमूर्त्यपासनया नानाकामप्राप्तिवर्णनं नाम सप्तचत्वारिंशोऽध्यायः ।।४७।।

Thus ends the Forty-seventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of Fulfilment of various Desires through Worship of various Forms of the Lord."

अष्टचत्वारिंशोऽध्यायः

Forty-eighth Chapter

Indradyumna establishes the Lord's Worship

।। मुनय ऊचुः ।।

प्रासादस्य प्रतिष्ठान्त इन्द्रद्युम्नाय यद्वरान् ।

आज्ञापयामास हरिर्यात्रास्ता द्वादशापि च ।।१।।

त्वत्सकाशात्श्रुतं सर्वं ततः स पृथिवीपतिः ।

किं चकार महाबुद्धिर्विष्णुभक्तोऽप्यवस्थितः ।।२।।

The Sages asked: After the consecration of the temple, the boons which were ordered by Lord Hari (Visnu) for Indradyumna as also those twelve festivals - all that has been heard from Thee. Thereafter what did that King who had great understanding and was also a devotee of Lord Visnu, do staying there ? [1-2]

|| जैमिनिरुवाच ॥

वराल्लँब्ध्वा जगन्नाथात्साक्षाद्ब्रह्मस्वरूपिणः ।

कृतकृत्यं स मेने वा आत्मानं नरपुङ्गवः ।।३।।

Jaimini said: Having received directly the boons from Lord Jagannatha who is the Form of Brahman, that foremost of men verily considered himself as having accomplished the objective of his life. [3]

यथाज्ञं कारयित्वा वै यात्रास्ताः पुण्यमोक्षदाः ।

बहूपचारैर्बहुधा समभ्यर्च्य जगद्गुरुम् ।।४।।

गालराजं समादिश्य देवस्याज्ञां यथाविधि ।

इदं प्रोवाच मधुरं धर्मन्यायसमायुतम् ।।५।।

As per the command of the Lord he got performed those festivals which grant religious merit and Liberation, and worshipped the Lord of the world in various ways with many sacred services. Appropriately indicating to King Gala the command of the Lord, he told these pleasant words which were replete with righteousness and propriety. [4-5]

।। इन्द्रद्युम्न उवाच ॥

राजन्बहुश्रुतोऽसि त्वं धर्मनिष्ठामुपागतः ।

भगवत्यपि भक्तिस्ते कर्मणा मनसा गिरा ।।६।।

Indradyumna said: "O King, you are very much learned and also have acquired steadfastness in righteousness. You also have devotion to the Lord by deed, mind and speech. [6]

न होकस्योपदेशाय भगवाननुशास्ति वै ।

चराचरगुरुद्वोंष विश्वं तच्छिष्यतां गतम् ।।७।।

The Lord verily does not give instructions for the sake of advising only any one person. He is the Teacher of the entire world having the moving and

the non-moving things, and the whole universe is under His discipleship. [7]

ममानुग्रहलक्ष्येण चावतीर्णो जगत्पतिः ।

उद्धृत्यै दीनमनसामत्रापि स्थास्यते चिरात् ।।८।।

With a view to favouring me the Lord of the world has incarnated Himself; but for saving those who are with a distressed mind, for a long period of time He will also remain here. [8]

भक्त्या च श्रद्धया युक्त एतदाज्ञां प्रवर्तय ।

प्रतिमाव्यवहारेण नैनं जानीहि भूमिप ।।९।।

Imbued with devotion and faith, carry out His command. O King, do not consider Him in the light of an ordinary image. [9]

प्रत्यक्षं ते यथा जातं त्रैलोक्यं भूमिमागतम् ।

प्रासादान्तःप्रवेशे हि यस्यास्य जगदीशितुः ।।१०।।

As it was directly seen by you, the inhabitants of the three worlds had verily come to the earth at the time of the entry of this Lord of the world into the temple. [10]

पितामहाद्यास्त्रिदशाः सर्वे युगपदागताः ।

विश्वमूर्त्या वयं सर्वे जाता वै नष्टचेतनाः ।। ११ ।।

The gods led by Lord Brahma had all come together; because of this Cosmic Form of the Lord, all of us had indeed lost our understanding. [11]

(a)

चराचरमयो ह्येष साक्षाद्दारुस्वरूपधृक् ।

कल्पवृक्षमिमं विद्धि भूगतं सर्वकामदम् ।।१२।।

This Lord who has taken the Wooden Form is Himself indeed permeating the world containing the moving and the non-moving things. Know that He is like the wish- fulfilling Tree who has come to the earth and grants all desires. [12]

उपास्यैनं हि लभते यो यथा कामनाफलम् ।

यतन्तो बहुधा यं हि यतयो न विदन्ति वै ।

तमःपारे प्रतिष्ठन्तं किंस्विज्योतिःस्वरूपिणम् ।।१३।।

By propitiating Him one surely obtains whatever be the benefits desired. Though striving in many ways the ascetics verily cannot know Him, indeed, because He is of the nature of light, abiding beyond darkness. [13]

यतीनां धर्मनिष्ठानां शुद्धानामूर्ध्वरेतसाम् ।

अनन्यभक्तियुक्तानामेकः पन्थास्तु योगिनाम् ।।१४।।

He is the only one way for the Yogis, the striving ones, those who are steadfast in righteousness, the pure ones, those whose sexual energy has been sublimated, and those who have undistracted devotion. [14]

ग्रीष्मे शीते गभीरे वै निमज्य सलिलाशये ।

परां निर्वृतिमाप्नोति तथास्मिन्करुणाम्बुधौ ।।१५।।

त्रितापदुःखं त्यजति संप्राप्ते पुरुषोत्तमे ।।१६।।

One gets supreme delight in summer indeed by dipping in a cool, deep pool of water; even so, on attaining this Supreme Being who is the ocean of compassion, one gives up the sorrow arising out of the three afflictions. [15-16]

न माता न पिता मित्रं न पत्नी न सुतस्तथा ।

शरणागतदीनानां यथायमुपकारकः ।।१७।।

The extent to which He does good of the miserable ones who have taken refuge in Him, no mother, no father, no friend, no wife, no son can do. [17]

तदेनं परिसेवस्व भुक्तिमुक्तिफलप्रदम् ।

पौरैः प्रजाभिर्यात्रास्ताः समृद्धं परिवर्तय ।। १८ ।।

Therefore serve Him excellently as He is the Bestower of the benefits of prosperity and Liberation; get those festivals richly performed along with the city-dwellers and the common subjects. [18]

साधारणो धर्मपन्था नृपाणां नृपसत्तम ।

प्रवर्तितश्च पूर्वेण पाल्यतेऽन्तरेण सः ।।१९।।

O excellent King, the normal path of righteousness for the kings is that what is introduced by a former one is followed uninterruptedly. [19]

नृसिंहं भज राजेंद्र उपचारैर्महर्द्धिभिः ।

पूजयस्व त्रिसन्ध्यं तं परं निर्वाणमाप्नुहि ।।२०।।

Propitiate Lord Nrsimha, O Emperor, with sacred services of great prosperity; worship Him at the three junction times and attain supreme Liberation. [20] [10]

स्वकृतादुत्तमं प्राहुः परकृत्योपरक्षणम् ।

पालयेत्परदत्तं यः स्वदत्तादुत्तमं हि तत् ।।२१।।

It has been clearly said that preservation of another's achievements is better than doing one's own deed. If one protects what has been given by another, that is better than one's own gift". [21]

| जैमिनिरुवाच ॥

कृताञ्जलिपुटः सोऽथ श्वेतो नृपतिसत्तमः ।

मूर्ध्नि जग्राह तद्वाक्यं मालामिव गुणान्विताम् ।।२२।।

Jaimini said: Thereupon with palms joined reverentially that pre-eminent King Sveta (Gala) accepted his words like an auspicious garland, with bowed head. [22]

इंद्रद्युम्नोऽपि राजर्षिः प्रसाद्य पुरुषोत्तमम् ।

नारदेन सह श्रीमान्ब्रह्मलोकं जगाम ह ।। २३।।

And the virtuous royal sage Indradyumna, after propitiating Lord Jagannatha, along with Narada proceeded indeed to Brahmaloka. [23]

एतद्वः कथितं पुण्यं क्षेत्रमाहात्म्यमुत्तमम् ।

तत्र नित्योषितस्यापि माहात्म्यं ब्रह्मदारुणः ।।२४।।

This holy excellent glory of the sacred place has been told to you, as also the glory of Brahman in Wooden Form who is ever dwelling at that place. [24]

यश्चैतच्छृणुयाद्भक्त्या वाच्यमानं द्विजोत्तमाः ।

अश्वमेधसहस्रस्य फलं सोऽविकलं लभेत् ।।२५।।

O most excellent Sages, he who with devotion would listen to this while being narrated, will attain the entire benefit of a thousand horse-sacrifices. [25]

अर्धोदयस्तु यो योगः स्कन्देन परिकीर्तितः ।

तत्कोटिगुणितं पुण्यं विष्णोर्माहात्म्यकीर्तनात् ।।२६।।

Whatever is the merit of the Ardhodaya sacred Conjunction as has been declared by Lord Skanda, that one gets a crore of times multiplied, by speaking about the glory of Lord Visnu. [26]

प्रातः प्रातर्यः शृणुयात्कपिलाशतदो भवेत् ।

गाङ्गैः पुष्करजैस्तोयैरभिषेकफलं लभेत् ।। २७।।

One who would listen to this every morning, will get the merit of having gifted away a hundred brown cows, and will also attain the benefit of taking bath in the water of the Ganga river and Puskara lake. [27]

धन्यं यशस्यमायुष्यं पुण्यं सन्तानवर्धनम् ।

स्वर्गप्रतिष्ठागतिदं सर्वपापापनोदनम् ।।२८।।

एतद्रहस्यमाख्यातं पुराणेषु सुगोपितम् ।

वैष्णवेभ्यो विनाऽन्येषु न तु वाच्यं कदाचन ।। २९।।

This bestows wealth, brings fame, grants long life, is holy, enlarges family, confers position in heaven and Liberation, and removes all sins; this secret which was completely hidden in the puranas has been related to you. But it should never be told to persons other than the devotees of Lord Visnu. [28-29]

कुतर्कोपहता ये च दुरधीतश्रुतागमाः ।

नास्तिका दाम्भिका नित्यं परदोषोपदर्शिनः ।

अवैष्णवा मोघजीवास्तेभ्यो गोप्यं सदैव हि ॥३०॥

It should always be kept hidden from those who are misguided with perverted argument, who have badly studied the Vedas and the agamas (traditional sacred scriptures), who are atheists, hypocrites, who ever look to others' defects, who are not devotees of Lord Visnu, and who live a vain life. [30]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

राज्ञेन्द्रद्युम्नेन भगवत्पूजाप्रचारवर्णनं नामाष्टचत्वारिंशोऽध्यायः ।।४८ ।।

Thus ends the Forty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the ‘Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of Making Public the Worship of the Lord by King Indradyumna."

एकोनपंचाशत्तमोऽध्यायः

Forty-ninth Chapter

Purusottama is Lord Visnu's Own Form

॥ स्कन्द उवाच ॥

श्रुत्वेत्थं जैमिनिप्रोक्तं ब्रह्मणो दारुरूपिणः ।

माहात्म्यं सरहस्यं तन्मुनयः शौनकादयः ।।१।।

आनदं परमं प्राप्य विस्मयोत्फुल्ललोचनाः ।

रोमाञ्चाञ्चितदेहास्तु कृतकृत्यास्ततोऽभवन् ।।२।।

Lord Skanda said: After thus hearing that mysterious glory of Brahman in Wooden Form as spoken by Jaimini, the sages Sounaka and others got supreme happiness. Their eyes became wide open with wonder and their body was covered with hairs standing on end, and consequently they became satisfied as having accomplished their object. [1-2]

अहो वत महत्क्षेत्रं मोचकं हि सुगोपितम् ।

अस्माकं भाग्यसम्पत्त्या साम्प्रतं विष्णुरूपिणा ।

साक्षाज्जैमिनिना स्पष्टीकृतं सर्वस्य गोचरम् ॥३॥

(They said) “Ah, how nice ! This great sacred place which brings about Liberation was indeed completely hidden; due to our good fortune it has now been revealed personally by Jaimini who is the form of Lord Visnu Himself, and made perceptible for all. [3]

तस्मिन् क्षेत्रे स्थितं साक्षाद् ब्रह्मरूपं प्रकाशते ।

मरणान्मुक्तिदं मूढाः कथं यान्ति यमालयम् ।।४।।

Remaining in that sacred place visibly, the Form of Brahman shines and bestows Liberation in the event of death; why, then, people become foolish and go to the abode of Yama, the god of Death ? [4]

अहो माया भगवतः सर्वत्र हि निरङ्कुशा ।

विष्णोर्ब्रह्मस्वरूपस्य क्षेत्रं चापिहितं तथा ॥५॥

Oh! The Illusion of the Lord is indeed unrestrained everywhere; and so the sacred Abode of Lord Visnu who is the Form of Brahman, had also remained concealed. [5]

इदानीं तत्र यास्यामो निश्चयो नः पुनर्यथा ।

वयं न पुनरेष्यामः पिण्डे वै पाञ्चभौतिके ।।६।।

It is our resolve now that presently we shall go there, so that surely we shall not again enter into the body made of the five elements. [6]

ज्ञानैकजन्मसंसिद्धिर्यमाद्यष्टाङ्गयोगिनाम् ।

क्व गत्वा पावनं क्षेत्रं जन्तोर्मुक्तिरसुक्षयात् ।।७।।

For the Yogis following the Yoga of the eight limbs like Yama, etc., there is success in acquisition of knowledge after a whole life-time; but where (like this holy place), just by going to the holy place, is there Liberation for a creature if there is the end of life there ?" [7]

इति चिन्तयतां तेषां मध्ये जैमिनिशिष्यकः ।

मुनिरुद्दालको नाम नातितृप्तमनास्ततः ।।८।।

किञ्चिद्विवक्षुरगमज्जैमिनेरेव सन्निधिम् ।

गत्वा प्रणम्य साष्टाङ्गं कृताञ्जलिपुटोऽभवत् ।।९॥

As they were reflecting thus, amongst them there was a disciple of Jaimini, a sage by name Uddalaka, whose mind was still not very satisfied; then, wanting to say something, he went near Jaimini himself. Going there, he bowed with eight limbs of his body touching the ground, and joined his palms reverentially. [8-9]

भगवन् प्रष्टुमिच्छामि मयि तेऽनुग्रहो महान् ।

जानामि त्वत्प्रसादेन मीमांसनमनुत्तमम् ।।१०।।

He said, "O Lord, I wish to ask something. Thou hast great kindness for me; by Thy grace I have come to know the incomparably excellent Mimarsa system. [10]

अष्टादशसु विद्यासु वेदे सपरिवृंहणे ।

शाखासहस्रमतनोत् कृष्णद्वैपायनो मुनिः ।।११।।

When the Veda was remaining together with the eighteen sciences as the supplements, Sage Krisnadvaipayana (Vyasa) worked out a thousand branches. [11]

ततः प्रकीर्णो वेदानां राशिरल्पकबुद्धिभिः ।

दुरूहः सहसा चासीत् कृत्याकृत्येषु कर्मसु ।।१२।।

Then the mass of the Vedas became scattered and quickly became unintelligible for the people of a little understanding, with regard to actions which ought to be done or ought not to be done. [12]

तद्दृष्ट्वा कर्मशैथिल्यं स्वाध्यायोपप्लवस्तथा ।

तपोज्ञानगरिष्ठेन भवतानुग्रहः कृतः ।।१३।।

Seeing that laxity in action as also the disturbance in the study of Vedas, an act of favour was done by Thee who art most venerable by virtue of Thy austerities and knowledge. [13]

केचिन्मन्त्रात्मका वेदाः केचित् कर्मप्रचोदकाः ।

केचित्तु स्तुतिनिन्दाभ्यां विहीनास्तावकाः स्थिताः ।।१४।।

स्तो शास्त्रादिषु गताः सहायाश्च निबन्धकाः ।

वेदत्वं गमितास्ते तत्कर्मसाधनहेतवः ।।१५।।

There are some Vedas which are of the nature of Mantras and some that are inspirers of action. But there are also some portions which are Thine own compositions, free from praise and censure and which have become. companions for the scriptures of hymns, binding them together. Since they are the means for performing actions enjoined by the Vedas, these have been brought to the status of the Veda. [14-15]

एवं मन्त्रात्मकं वेदमुपभाव्याथ ये परे ।

मन्त्रागमा मन्त्रमानोपासनाः सर्वसिद्धिदाः ।। १६ ।।

स्तुत्यर्थवादमूला हि स्तुतयो हि स्वरूपतः ।

वेदप्रवृत्तिद्वारेण तत्तदिष्टप्रसाधकाः ।।१७।।

विध्यनुवादमूला ये चाग्निष्टोमेन चोदिताः ।

पूजाविध्युपहारादिसाधनादिषु देशकाः ।। १८ ।।

After thus having established together the Veda having the form of Mantras, then the others that were there were kept the traditional sacred works on Mantras which are devoted solely to the practice of Mantras and are the bestowers of all success, basically given to eulogy and explanation of meaning, which are by very nature indeed hymns and are the means for accomplishment of this or that wish with regard to the path of action of the Vedas, those which have rules and the explanatory references as their base and are enjoined by the Agnistoma section, and which give advice with regard to practices like rites of worship, offering, etc. [16-18]

एवं महावेदराशिं विभज्य तु सुबुद्धिना ।

कर्ममार्ग शुभाचारं व्यवस्थाप्य समुज्वलम् ।।१९।।

मर्यादा रक्षिता लोके वेदाचारप्रवर्तनात् ।।२०.१ ।।

Thus having divided the great mass of the Vedas, and establishing the very bright path of action based on right conduct, the bounds of morality and propriety in the world were protected by Thee who hast excellent understanding, by laying down the conduct based on the Vedas. [19-20.1]

तव सिद्धार्थवादार्थौ वेदान्ताख्या श्रुतिस्तु या ।।२०.२ ।।

अनाद्यविद्यासंरूढं दृढमूलं सनातनम् ।

देहेन्द्रियादिविषयं भ्रमोच्छेदनसाधनम् ।।२१।।

श्रुत्वा मत्वा निदिध्यास्य स्वरूपमात्मनस्तथा ।

यत् साक्षात्करणं प्रोक्तं तया मुक्तिस्वरूपकम् ।। २२ ।।

तदनेकजन्मसाध्यं दुर्लभं जन्मिनां सदा ।

शुको वा वामदेवो वा मुक्त इत्यस्ति संशयः ।।२३।।

Therein, there are those which lead to the goal, and those which are of the nature of eulogy. There is also the part of the Veda which is called the Vedanta.' The direct realisation of the Self has been spoken of by it as the means of destruction for the error with regard to the body, the senses and the like, which has sprung up from beginningless ignorance, has firm root, and is ancient. But that realisation takes place after hearing, reflecting and meditating on the real nature of the Self, and is in reality Liberation itself.

And that is achievable only through many lives and is always difficult for human beings to attain. There is also the doubt as to whether even Sukadeva' or Vamadeva' was liberated. [20.2-23]

1. The concluding portion of the Veda, the Upanisad.

2. A sage, son of Vyasa.

3. A sage of the Veda.

तदेतन्मुक्तिदं क्षेत्रं मरणाद् यत्त्वयोदितम् ।

अर्थवादस्वरूपं वेत्येतन्मे संशयो महान् ।।२४।।

In view of this, that this sacred place grants Liberation in the event of death as has been stated by Thee, is it of the nature of mere eulogy ? This is my great doubt. [24]

बहवो हार्थवादा हि भूत्युपासनवादकाः ।

साक्षात्कारं विना मुक्तिनास्तीत्येतन्मतं श्रुतेः ।। २५।।

धर्मशास्त्रेष्वपि मुने निश्चितं भारतादिषु ।

तत् कथं मरणाल्लभ्यं क्षेत्रेऽस्मिन् पुरुषोत्तमे ।।२६।।

For, there are indeed many eulogistic scriptures which advocate worship for prosperity. And, without intuitive realisation of the Self there can be no Liberation: this is the view of the Veda. This has also been concluded, O Sage, in the scriptures on ethics like the Mahabharata, etc. Then, how can it be attained just by death in this sacred place Purusottama ? [25-26]

।। जैमिनिरुवाच ॥

गतागतप्रदं कर्म साङ्गं श्रुत्या निवेदितम् ।

तत्तत्स्वरूपं जानामि होतत्क्षेत्रबहिष्कृतम् ।। २७।।

Jaimini said: It has been proclaimed by the Veda that all action brings about the cycle of death and rebirth. But I know the real nature of action: that is verily excluded from this sacred place. [27]

यथा सुगोपितं ब्रह्म तथेदं क्षेत्रमुत्तमम् ।

क्षेत्रं विष्णोस्तु जानीहि यथा विष्णुस्तथैव तत् ।।२८।।

Just as Brahman the Absolute is completely hidden, so is this excellent sacred place. Know this sacred place surely to be that of Lord Visnu: as is Lord Visnu, so indeed is that. [28]

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परञ्च यत् ।

तत यच्छब्दरूपं हि तत्तु नानार्थसंयुतम् ।। २९ ।।

There are two forms of Brahman to be known- the 'Word-Brahman' (Vedas) and that which is 'Supreme Brahman'. But, of them, that which is verily in the form of the Word, alone is connected with various connotations. [29]

यस्मादर्थाज्जगदिदं सम्भूतं सचराचरम् ।

सोऽथ दारुस्वरूपेण क्षेत्रे जीव इव स्थितः ॥३०॥

And the Reality from which this world with the moving and non-moving things has originated, that Reality Itself is present in this sacred place in the Wooden Form like an individual soul. [30]

तस्मिन् क्षेत्रे यतात्मानो विलोक्य पापकशुकम् ।

निर्मुच्य योगिवद् यान्ति त्यक्त्वा देहं हरेः पदम् ।। ३१ ।।

In that sacred place, the self-controlled ones by seeing the Lord cast off the slough of sins, and giving up the body, like the Yogi go to the Abode of Lord Visnu [31]

नैतद्गुणफलं विप्र साक्षात्कारस्य चोदितम् ।

चाण्डालवेश्मनि मृतः श्वा विड्भुक् मुक्तिमेति यत् ।।३२।।

This is not fixed as the beneficial result of Self-realisation alone, O Sage, since there even a dog which eats excreta, dying in the house of an outcaste, gets Liberation. [32]

नाल्पभाग्यस्य पुंसो हि मरणं तत्र जायते ।

बहुजन्मसहस्रेषु मुक्त्यर्थं यतते तु यः ।। ३३ ।।

स क्षीणाशेषपापौघस्तव याति न संशयः ।। ३४.१ ।।

Nor indeed for a man with only a little fortune does death occur there. But, for one who strives for the sake of Liberation in many thousands of births,

all the mass of his sins gets destroyed and he alone is able to go to that sacred place : there is no doubt about it. [33-34.1]

स तव म्रियमाणोऽपि संयतात्मा विवेकवान् ।।३४.२ ।।

विज्ञाय क्षेत्रमाहात्म्यं भक्तिं कृत्वा जनार्दने ।

यः प्राणांस्त्यजते तस्य चात्मज्ञानं प्रकाशते ।।३५।।

There, even when he is about to die, he becomes self- controlled and endowed with discrimination. Knowing the glory of the sacred place, developing devotion to Lord Jagannatha, one who gives up his life, for him surely Self- knowledge becomes manifest. [34.2-35]

दीनार्तिहरण: श्रीशो म्रियमाणस्य तत्र वै ।

कर्णमूले ब्रह्मविद्यां कथयेन्नात्र संशयः ॥३६॥

The Lord of Goddess Laksmi, Lord Jagannatha, who removes the sorrow of the miserable ones, indeed tells the knowledge of Brahman at the root of the ear of the man dying there, there is no doubt in this regard. [36]

तया विनष्टमोहोऽसौ साक्षात् पश्यति तं विभुम् ।

यत्र गत्वा न पतति जननीजठरे पुनः ।। ३७।।

By that his delusion is destroyed and he directly sees the Lord, reaching where he does not again fall into the womb of the mother. [37]

तत्र प्रविष्टो विप्राग्र्य जले जलमिवोक्षितम् ।

साक्षाद्ब्रह्मस्वरूपेण भासते सचराचरे ।। ३८ ।।

Having entered there, O foremost Sage, in the form of Brahman Itself, he shines in the universe of moving and non-moving things, like water sprinkled on water. [38]

नात्मज्ञानं विना मुक्तिरेतदेव सुनिश्चितम् ।

विघ्नाश्च तव बहवो ज्ञातृज्ञेयगता द्विज ॥३९॥

There can be no Liberation without Self-knowledge: this is truly very certain. And there are also many obstacles in this regard, O Sage, connected with the ideas about knower and knowable. [39]

अभ्यास्याभ्यस्य बहुभिर्जन्मभिर्जितमानसैः ।

वेदविद्भिर्महद्दुःखं प्राप्यते तदुपासने ॥४०॥

Practising repeatedly in many births, great difficulty is met with in its practice even by those who have controlled their mind and are the knowers of the Vedas. [40]

अव्यक्तोपासनं विप्र दुर्लभं देहिनां सदा ।

श्रुत्वा विरमते कश्चिदारभ्यापि गुरोर्मुखात् ।। ४१ ।।

Success in the worship of the Unmanifest, O Sage, is always difficult to attain for those who have a body. Someone gives it up even after starting it, hearing about it from the mouth of the Preceptor. [41]

गुरुशुश्रूषणे यत्नो न येषां विप्र जायते ।

न तेषां ज्ञानसम्पत्तिर्जायते च कदाचन ।।४२।।

Those in whom the zeal for service of the Teacher does not arise, O Sage, in them the treasure of knowledge is indeed never produced. [42]

अष्टांगयोगसम्पन्ना मनोमत्तगजं तु ये ।

आत्मवश्यं प्रकुर्वन्ति ते हि तत्राधिकारिणः ।।४३।।

Those who are endowed with the Yoga of eight limbs and are able to bring under their own control the mind which is like a mad elephant, indeed are fit for that. [43]

एवं बहुतिथे जन्मन्यतीते निश्चलं मनः ।

आत्माकारवृत्तिमेत्य भासते निर्मलं यदा ।

तदा मोक्षाधिकारो हि नान्यथा विप्र जायते ।।४४।।

When after thus passing of many births, the mind becames steady and, acquiring the habitual tendency of being fixed in the form of the Self, shines free from impurity, then indeed there is entilement for Liberation; not otherwise does it arise, O Sage. [44]

मोक्षस्वरूपं वक्ष्यामि शृणु विप्र विधानतः

मुनयोऽप्यन मुह्यन्ति तत्तु वक्ष्यामि निश्चयात् ।। ४५ ।।

I shall speak about the nature of Liberation, listen, O Sage, duly. Even sages get deluded in this regard; but I shall tell about that with certainty. [45]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे पुरुषोत्तम क्षेत्रस्य
साक्षाद्विष्णुस्वरूपत्वकथनं नामैकोनपञ्चाशत्तमोऽध्यायः ।। ४९।।

Thus ends the Forty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottam-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of the Sacred Place Purusottama as being the own Form of Lord Visnu Himself."

पंचाशत्तमोऽध्यायः

Fiftieth Chapter

Attainment of Self-knowledge etc. by the Dead

|| जैमिनिरुवाच ।।

शुद्धबोधस्वरूपोऽयमात्मा सर्वस्य देहिनः ।

कूटस्थो निश्चलो विप्र सान्द्रानन्दैकभावनः ।।१।।

Jaimini said: This Self of all beings is of the nature of pure knowledge; It is immutable, steady, O Sage, and is of the nature of uniform intense bliss. [1]

आद्यन्तरहितो नित्यः सर्वोपप्लववर्जितः ।

विभुः सर्वगतः सूक्ष्म आकाश इव निष्क्रियः ||२||

It is devoid of beginning and end, is eternal, free from all disturbance, all-powerful, all-pervading, subtle, and in- active like ether. [2]

षड्भिर्मिरहितः साक्षात् पञ्चक्लेशविवर्जितः ।

अनाद्यविद्यासञ्जातवासनोपप्लुतेन वै ।।३।।

अहङ्कारसमुत्थेन चित्तेनालिङ्गितो यदा ।

तदा भ्रान्तस्तदाकारं गृहीत्वा संसरेदयम् ।।४।।

It is clearly devoid of the six waves' of wordly existence and is completely free from the five afflictions2. But, when It is embraced by the mind which is sprung from the ego and becomes inundated by desires arisen on account of

1. See Ch. 30, Note 7.

2. See Ch. 10, Note 1.

beginningless ignorance, then It gets confused, and acquiring the form of the mind, It transmigrates in the world. [34]

सत्त्वेन रजसा चैव तमसा प्राकृतेन वै ।

विविधेन गुणेनैष दृढबद्धस्तदावशः ||५||

At that time, not having Its own free will, It is in- deed firmly bound by the three-fold quality of Nature, namely, sattva, rajas and tamas. [5]

गन्धर्वनगराकारं पश्यन् प्राकृतविस्तरम् ।

पाञ्चभौतिकपिण्डेषु पञ्चविंशतिकारिषु ।।६।।

आत्मायमविकारोऽपि विकारीव विचेष्टते ।

दुःखार्णवे निमग्नोऽसौ बाध्यमानो य ऊर्मिभिः ||७||

Seeing the world spread by Nature, which is like the city of Gandharvas ', the Self, though changeless, becomes active like one subject to change, in the bodies made of the five elements" and brought about by the twenty-five principles, is immersed in the ocean of sorrow and distressed by its waves of worldly existence. [6-7]

भूताविष्टमना यद्वद्भूतचेष्टां विचेष्टते ।

तथायमात्मा सन्त्यज्य सच्चिदानन्दरूपताम् ॥८॥

चेष्टते मनसो वृत्तिर्बहुधाज्ञानमोहितः ।

तस्य मोक्षो विधातव्यो येन सुस्थोऽपि जायते ।।९।।

Just as one whose mind is possessed by an evil spirit acts in accordance with the activity of the spirit, even so, this Self, being deluded by ignorance, giving up Its nature of existence-consciousness-bliss Absolute, acts in various

3. An imaginary city in the sky.

4. Earth, water, fire, air, ether.

5. Avyakta, intellect, ego, 5 tanmatras, 10 senses, mind and Purusa.

ways according to the modifications of the mind. Its Liberation should be secured, by which It can surely be happy. [8-9]

अकार्यश्रवणप्राप्यो नित्यमुक्त स्वभावतः ।

निरावरणरूपस्य निर्मलाकाशभागिनः ।।१०।।

भ्रान्त्यावृतेर्विनाशो हि स्वाकारेऽवस्थितिर्भवेत् ।।११.१ ।।

The Self is not attainable through work or hearing, and It is eternally free by Its very nature. Its form is without veil and It possesses nature like that of pure sky; hence the destruction of the veil of confusion will itself be Its establishment in Its own nature. [10-11.1]

भ्रान्तेः सञ्जायते सूक्ष्मो निरुपाख्यो हि पश्यति ।। ११.२।।

नभस्तलं नभो नीलमिति सर्वैर्विभाव्यते ।

निर्मले निर्गुणे सान्द्रानन्दबोधस्वरूपिणि ।। १२ ।।

परमात्मानि जायेत भ्रान्तिराविद्यिकीदृशी ।

स्वप्रत्यक्षेऽपि भ्रान्तिः स्यात् स्वकण्ठाभरणोपमा ।।१३।।

On account of the confusion It becomes the small individual soul, and though attributeless, It indeed perceives. The surface of the sky is regarded by all as the blue of the sky; even so, in the Supreme Self who is pure, free from the qualities, and is of the nature of intense bliss and knowledge, such confusion born of ignorance arises. Even though It is directly perceptible by Itself, yet there occurs confusion, similar to the ornament worn on one's own neck. [11.2-13]

तस्मान्मोक्षः कुतः कस्मात् कर्मणा विप्र जायते ।

ज्ञानेनावकृते रूपे प्राप्यते तद्धि दुर्लभम् ।।१४।।

Hence, O Sage, how and from where can Liberation come about through action? When by knowledge Its own nature is brought down to understanding, then that is attained that is indeed difficult to accomplish. [14]

तत्र क्षेत्रे हरेः क्षेत्रे हीश्वरानुग्रहेण वै ।

ज्ञानोदयस्तु सुलभः प्राणिनां संयमेन वै ।। १५ ।।

But, in that sacred place which is the Abode of Lord Visnu, verily through the grace of the Lord, indeed, the rise of knowledge is easily attainable for beings just by being brought to rest (death). [15]

प्रसादे सर्वदुःखानां यस्य नाशोऽभिजायते ।

सदा प्रसन्नः क्षेत्रेऽस्मिन् म्रियमाणस्य स प्रभुः ।।१६।।

The Lord by whose favourable disposition there comes about the destruction of all sorrow, is always pleased with the one who dies in this sacred place. [16]

अन्तिमो विग्रहो होष क्षेत्रे यो न त्यजेदसून् ।

मुक्तिमुद्दिश्य यत् कर्म न तत्कर्म समीरितम् ।।१७।।

This is indeed the ultimate body; he who does not give up his life in this sacred place, whatever be the ac- tion done by him with a view to getting Liberation, that is not considered as the correct action. [17]

श्रावणादि यथा कर्म मुक्तये मूलसाधनम् ।

तथात्र मरणं पुंसां साक्षात् कैवल्यसाधनम् ।।१८।।

Just as action like getting knowledge through hear- ing, etc. is the basic means for Liberation, even so, death of human beings here is clearly the means for absolute emanciption. [18]

यथापर्वतसंरूदपाषाणन्तु दृढाश्रयम् ।

झटित्याकृष्यते लोहमयस्कान्तमणिर्यथा ।।१९।।

अन प्राणपरित्यागः सर्वकर्माणि देहिनाम् ।

अनेकजन्मजातानि निर्बीजानि करोति वै ।।२०।।

शुभाशुभफलासङ्गादात्मस्वरूपतामियात् ।

तेनैव बद्धो भ्रमति शृङ्खलाबद्धकाकवत् ।।२१।।

Just as the lode-stone at once draws the iron even though it may be strongly attached to a stone firmly rooted properly on a mountain, giving up life in this sacred place verily renders impotent all the actions of the embodied beings produced from many births. Because of freedom from attachment to good and evil results one attains the real nature of the Self, for, by that attachment alone one gets bound and wanders like a crow tied to a fetter. [19-21]

बहित्रकाको हि यथा भ्रमन्त्राकाशमण्डले ।

अनवाप्यान्यधिष्ण्यं वै स्वधिष्ण्ये निश्चलो वसेत् ।। २२ ।।

तथायमात्मा सर्वत्र वासनावशतो भ्रमन् ।

पञ्चविंशात्मके पिण्डे गुणैर्बद्धः सदा भवेत् ।।२३।।

Just as a crow gone outside wanders in the sky region and without verily getting any other resting place ultimately remains steady only in its own abode, even so, the soul wan- dering everywhere under the influence of desires always gets bound by the qualities of Nature in this body of the twenty- five principles (See slokas 6-7). [22-23]

ततत्क्षेत्रमहिम्ना वै भगवत्करुणावशात् ।

प्राणत्यागात् परिक्षीणसमस्तदृढवासनः ।।२४।।

विष्णुरूपमवाप्यासी याति विष्णोः परं पदम् ।

यत्र गत्वा पुनर्देहबन्धमेष न वाऽऽप्नुयात् ।। २५।।

Then, indeed, by the glory of that sacred place, on account of the compassion of the Lord, through death there all his firm desires get destroyed, and attaining the form of Lord Visnu, he goes to the Supreme Abode of Lord Visnu, reaching where he surely does not again get the bondage of the body. (24-25)

उद्दालकाव्र ते शङ्का नार्थवादकृतास्तु वै ।

य आत्मा भगवत् क्षेत्रे देहबन्धं परित्यजेत् ।। २६ ।।

कथं स पुनरनैव देहबन्धमुपव्रजेत् ।

आत्मसन्न्यासयोगोऽयं योगिनामपि दुर्लभः ।। २७।।

O Uddalaka, let there not be any doubt at all in you in this regard, created by taking it as mere eulogy. The soul which gives up bondage to the body in this Abode of the Lord, how can it again get into the bondage of the body here itself? This is the Yoga of giving up of the body which is difficult even for the Yogis to get. [26-27]

द्व एव साधने मुक्तेरात्मवृत्तिस्तु चेतसः ।

प्राणत्यागश्चेह तथा नान्यथेत्यवधारय ।।२८।।

There are only two means of Liberation-continuous thinking of the Self by the mind, so also death in this sacred place - and understand that it is not otherwise. [28]

शिवोपदेशात् काश्यान्तु प्राणत्यागोऽपि मोचकः ।

तेन ज्ञानेन हि पुमान् क्रमादभ्यासयोगतः ।। २९।।

क्षीणकर्मा विमुच्येत पुरैतद् विमलं मतम् ।

अन्तर्हिता हि सा काशी गणेश्वरभयादभूत् ।।३०।

On account of the spiritual initiation given by Lord Siva, death in Kasi also is the bestower of Liberation; by that wisdom indeed, gradually through the Yoga of practice, actions of a man get completely annihilated and he is liberated: formerly this was the clear view. But that Kasi verily became hidden as a result of the fear of the Lord of Ganas or attendants (Lord Siva). [29-30]

मया वः कथितं पूर्वं महादेवो यथात्यजत् ।

काशीराजप्रसङ्गेन भगवत्परिभावितः ।। ३१ ।।

Previously this has been told to you by me in the context of Kasiraja°, how Lord Siva left it being subdued by the Lord (Krsna). [31]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे
मृतस्यात्मज्ञानलाभादिवर्णनं नाम पञ्चाशत्तमोऽध्यायः ।। ५० ।।

Thus ends the Fiftieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled “Narration of the Attainment of Self-knowledge, etc. by the Dead."

एकपञ्चाशत्तमोऽध्यायः

Fifty-first Chapter

Story of Two Brahmin Devotees

।। जैमिनिरुवाच ।।

विशेषं ते प्रवक्षामि शृणूद्दालक तत्त्वतः ।

अद्यापि काश्यां देवोऽपि स्थितवान् वृषभध्वजः ।।१।।

Jaimini said : Uddalaka, I shall tell you the special thing, listen. In reality, even now Lord Siva, is surely present in Kasi. [1]

युगत्रये तिष्ठति स न तु घोरे कलौ युगे ।

अधर्मबहुले तस्मिन् कलौ सान्तर्हिताभवत् ।।२।।

अन्यान्यपि च तीर्थानि यथावन्न फलन्ति च । ३.१ ।

He stays there in the three Ages', but not in the terrible Kali Age. In that Kali Age in which there is much unrighteousness, Kasi became invisible; the other holy places also do not yield results properly. [2-3.1]

चतुर्युगेषु सर्वेषु यथार्थफलदं तु तत् ।३.२।

अव पापप्रवेशो हि कदाचिन्नोपजायते ।

धर्मस्रष्टा हि भगवांस्तत्र तिष्ठति सर्वदा ।।४।।

अविद्यादीनवृत्तीनां सुखोद्बोधाय यत्नवान् । । ५.१ ।।

But that sacred place (Purusottama) bestows appropriate reward in all the four Ages: here surely the entry of sin does not take place at any time whatsoever. For, the Lord who is

1. Satya, Treta, Dwapara.

indeed the Creator of Righteousness ever stays there, taking care for easy awakening of those who are in a miserable state of mind on account of ignorance. [3.2-5.1]

इदमेव परं सेव्यं चतुर्वर्गकसाधनम् ।।५.२।।

विशेषान्मोचकं साक्षादनायासेन देहिनाम् । ६.१।

This alone is the highest thing which should be resorted to, as it is the sole means for attaining the four- fold values' of human life, and especially it bestows easily Liberation itself on the embodied ones. [5.2-6.1]

पापिष्ठोऽत्यन्तदुश्चेष्टश्चाण्डालो वान्त्यजोऽशुचिः ।।६.२।।

विद्वान् वा धार्मिकश्रेष्ठः सर्वे तन समा द्विज ।

देवा मरणमिच्छन्ति यत्र क्षेत्रे मुमुक्षवः ||७||

O Sage, a sinner, one with extremely bad conduct, an outcaste, a man of the lowest caste, one who is impure, a learned man or the most excellent among the righteous- all are equal there, in which sacred place even the gods, desiring Liberation, wish to have death. [6.2-7]

आत्मसाक्षात्कृतौ मुक्तिस्तत्क्षेत्रे मरणादथ ।

विध्यर्थवादावेतौ हि नार्थवादो न वा विधिः ||८||

There is Liberation through realisation of the Self, or by death in that sacred place: this is indeed both rule and eulogy at the same time, and is not only eulogy nor rule alone. [8]

न विधेयोऽपवर्गो हि कालग्रस्ता मृतिस्तथा ।

अल्पापि शङ्का मा भूत्ते तत्क्षेत्रे मरणं प्रति ।।९।।

Liberation surely cannot be secured through mere rule; likewise, death is also under the control of Time. But, let there not be even a little doubt in you with regard to the efficacy of death in that sacred place. [9]

विश्वसन्ति न ते मूढा ये संसारप्रवृत्तिकाः ।

अनाद्यविद्यासंसारप्रवृत्तौ तच्च गोपितम् ।।१०।।

Those deluded ones who have the inclination for the world do not believe in this. And, on account of the worldly tendency born of beginningless ignorance, that sacred place also becomes concealed. [10]

साक्षात्कार आत्मनो यः स प्रसिद्धः शुतौ सदा ।

तदर्थं यतमानाश्च योगिनोऽपि सदाऽऽसते । । ११ ।।

Realisation of the Self which is ever well known in the Veda, for its sake Yogis also ever remain striving. [11]

यवव्रीह्यादिवत्ते द्वे प्रधाने मुक्तिसाधिके ।

योगात् प्रमुच्यते योगी त्वन्तरायावशाद्विज ।।१२।।

चतुर्मध्ये त्यजन् प्राणान्निर्विघ्नं मुक्तिभाग्भवेत् ।१३.१ ।

Just as there are varieties of grains like barley, rice, etc., even so, there are the two chief means for Liberation: through Yoga the Yogi is liberated if he is free from the control of obstacles, O Sage, and by giving up life in the area inside the Holy Four', one becomes entitled to Liberation without any obstruction. [12-13.1]

आद्यो मत्स्यावतारो हि प्राङ्मुखस्तव वर्तते ।। १३.२।।

श्वेताख्यो माधवः प्रत्यक् श्वेतभूपप्रसादितः ।

वटसागरयोर्मध्यं मुक्तिद्वारमकल्पयत् ।।१४।।

तत्र त्यजन्नसून् मर्त्यो निर्विघ्नं मुक्तिमाप्नुयात् । १५.१ ।

The Lord's first Incarnation, Matsya, the Divine Fish, is verily present there facing the east. To the west is Swetamadhava being pleased by King Sweta. The region in between the Kalpa Banyan Tree and the Sea has been considered as the gate to Liberation. Giving up life there a man shall attain Liberation without any obstruction. [13.215.1]

3. Matsya Incarnation, Swetamadhava, Kalpa Banyan, and the Sea.

अत्र ते कथयिष्यामि पुरावृत्तमनुत्तमम् ।।१५.२ ।।

चतुर्मुखस्य पुरतो दुर्वासा यद्व्यजिज्ञपत् । १६.१।

In this context I shall tell you about an incomparable event of the past which Sage Durvasa had reported in front of Lord Brahma. [16.1]

स हि देवस्य रुद्रस्य चावतीर्णोऽंशतः पुरा ।।१६.२।।

आशैशवात् ब्रह्मचारी तत्त्ववित् तपसां निधिः ।

यदृच्छाभ्रमणो मर्त्ये चतुर्दशजगत्स्वपि ।।१७।।

He had indeed formerly descended as a partial in- carnation of Lord Siva. He was a celibate from child- hood, a knower of the Truth, and was a

repository of austerities. He could wander freely at will on the earth as also in the fourteen worlds. [16.2-17]

कदाचित् पृथिवीं यातो सत्याचारदिदृक्षया ।

मध्यदेशे ददर्शाथ ब्राह्मणौ मुनिसत्तमः ।।१८।।

Once he went to the earth with a wish to see if there is good conduct conforming to truth. Then the excellent Sage saw two Brahmins in the Central Country. [18]

एकस्तयोस्तपोनिष्ठः स्वाध्यायाचारवान् गृही ।

अपरस्तु सदाचारो देवदेवस्य चक्रिणः ।। १९।।

भक्तिं चिकीर्षुश्चेष्टासु न तथान्यासु वर्तते । २०.१ ।

Of them one was a householder established in austerity, and devoted to sacred study and right conduct. And the other one had virtuous conduct, was keen on practis- ing devotion to Lord Visnu who is the Lord of the gods, and was not engaged like that in other activities. [19-20.1]

स तु केनापि बौद्धेन नास्तिकेन प्रलोभितः ।।२०.२ ।।

उच्छास्त्रवर्ती धनवान् विषयेष्वनुषज्जते ।२१.१।

However, being enticed by some Buddhist who was an atheist, he transgressed the scriptures and being wealthy, became strongly attached to sense-pleasures. [20.2-21.1]

अथ तौ ज्योतिषां वेत्ता जगाम स्वार्थलिप्सया ।।२१.२ ।।

परिपृष्टोऽथ ताभ्यां स आयुषः शेषमादरात् ।

तयोर्जगाद गणको विचार्य कुशलादिभिः ।।२२।।

पञ्चविंशद्दिनान्ते वां प्राणत्यागो भविष्यति ।२३.१ ।

Now, an astrologer went to them both with a wish to gain some personal benefit. Being respectfully asked by them about the remaining length of their life, that astrologer after considering with competence, etc., carefully told them: “At the end of thirty-five days there will be death for both of you." [21.2-23.1]

तच्छ्रुत्वा चिन्तयाऽऽविष्टौ कथमावां भविष्यति ।। २३.२।।

मुक्तिक्षेत्रेऽन्यक्षेत्रे वा गृहे वा यत्र कुत्रचित् ।

संवत्सर विचार्यैतत् कथयस्व यथातथम् ।।२४।।

Hearing that they were filled with worry and asked him : “How will it happen to us, in a sacred place bestow- ing Liberation, or in any other sacred place, or in our house, or anywhere whatsoever ? O astrologer, examining this, tell us exactly.” [23.2-24]

एवमुक्तस्तु ताभ्यां स मुक्तिभावं विचिन्तयन् ।

पूर्वस्य प्राह नद्यां ते प्राणा यास्यन्ति संक्षयम् ।।२५।।

उत्तमां गतिमासाद्य देवभूयं गमिष्यसि । २६.१ ।

Thus addressed by them, he examined the manner of their giving up life, and told to the first one, “Your life will perish in a river. Obtaining an excellent condition, you will attain the status of a god.” [25-26.1]

इतरस्य तु विस्मेरः कैवल्यप्राप्तिमूचिवान् ।।२६.२।।

त्वं विप्र बहुभाग्योऽसि निधने ते वृहस्पतिः ।

स्वोच्चस्थो वर्तते तेन ब्रह्मनिर्वाणमेष्यसि ||२७||

And, wondering, he mentioned about attainment of ab- solute Liberation by the other: “O Brahmin, you are extremely fortunate - Planet Jupiter is present in your house of death in its own exalted position; because of that you will at- tain Liberation with realisation of Brahman. [26.2-27]

पुरुषोत्तमाख्यं भो विप्र क्षेत्रं परमपावनम् ।

यत्र प्रविष्टमात्रस्य ते सर्वाघविनाशनम् ।।२८।।

There is the extremely holy sacred place named Purusottama, O Brahmin, where, when you just enter, there will be the destruction of all your sins. [28]

स्थितिं करोति भगवान् दारुरूपो दयानिधिः ।

म्रियमाणस्य तस्मिन् स कैवल्यं संप्रयच्छति ।।२९।।

The Lord who is the Ocean of Mercy and is in the Wooden Form stays there; He will grant you absolute Liberation when you die there". [29]

इत्युक्तस्तेन स विप्रो भाग्योदयवशात् पुनः ।

पुनर्बभूव शुद्धात्मा विष्णुभक्तिचिकीर्षया ।।३०।।

Thus being told by him, on account of the rise of his good fortune again, that Brahmin again became pure in mind because of his desire to practise devotion to Lord Visnu [30]

तं पूजयित्वा सत्कारैर्विससर्ज मुदान्वितः ।

केन मार्गेण वा तत्र कथं यास्यत्यचिन्तयत् ।।३१।।

Honouring the astrologer with respectful treatment, he joyously sent him off, and started thinking, by which way and how he would go there. [31]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे
भगवद्भक्तयोर्विप्रयोरुपाख्यानवर्णनं नामैकपञ्चाशत्तमोऽध्यायः ।। ५१ ।।

Thus ends the Fifty-first Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of the Story of two Brahmin Devotees of the Lord."

द्विपञ्चाशत्तमोऽध्यायः

Fifty-second Chapter

The Brahmin meets his Previous Wife

जैमिनिरुवाच

इत्थं चिन्तयमानस्य तत्क्षेत्रगमनं प्रति

प्राप्तवान् रुद्ररूपः स दुर्वासास्तपसां निधिः ।। १ ।।

Jaimini said: When he was thus thinking about going to that sacred place, there arrived Sage Durvasa who is the form of Lord Siva and is the repository of austerities. [1]

तं दृष्ट्वा सहसोत्थाय ब्राह्मणो हृष्टमानसः ।

पाद्यादिभिः समभ्यर्च्य सुखासीनं सुविष्टरे ।

प्रश्रयावनतो भूत्वा चेदं वचनमब्रवीत् ।।२।।

Seeing him, the Brahmin rejoiced in heart and rising at once, excellently worshipped him who was seated comfortably on an excellent seat, with offering of water for washing feet, etc. Bending down reverentially, he spoke these words to the Sage. [2]

ब्राह्मण उवाच

भगवन् भाग्यसम्पत्तेः परिपाकात् समागतः ।

सदनं मे ततो जातः कृतकृत्योऽस्मि निश्चितम् ॥३॥

The Brahmin said: O Holy one, as a result of my good fortune Thou hast come to my house; because of that surely I have become one whose purpose of life has been accomplished. [3]

भवादृशो ज्ञानविदः साक्षाद् धर्मस्वरूपिणः ।

नाल्पभाग्यवतां पुंसां दृशोरतिथयो ध्रुवम् ।।४।।

Knowers of wisdom like Thee who are the embodiments of Righteousness itself do not come within range of sight of the people having only a little fortune: this is certain. [4]

यद्यप्यहं कृतार्थोऽस्मि तवागमनभाग्यतः ।

तथापि वाञ्छाम्यमृतं त्वदाज्ञावचनं प्रति ।।५।।

Although I have become blessed by the good for- tune of Thy coming, still I long for the nectar of words of Thy command. [5]

इत्युक्तवन्तं दुर्वासा मुनिराह हसन्निव ।

विप्रवर्य न वा योगिवर्यं त्वं किन्न भाषसे ॥६॥

To him who was speaking thus, Sage Durvasa said, a bit smilingly : “O excellent Brahmin, are you not calling me an excellent Yogi which indeed I am not at all ? [6]

मासादूर्ध्वं त्वमस्माकमुपास्यः सम्भविष्यसि ।

उपस्थितापवर्गस्त्वं विना श्रुत्यादिसाधनैः ।।७।।

After a month you will become fit to be worshipped by us. You are one for whom emancipation is near at hand even without practising the means like hearing Vedantic teachings, etc." [7]

एवमुक्ते द्विजः प्राह मुने त्वं सत्यवागसि ।

भवादृशानां रसना न स्वप्नेऽपि मृषाप्रिया ॥८॥

Being so told, the Brahman said: "O Sage, Thou art a speaker of truth- the tongue of the people like Thee is never fond of untruth even in dream. [8]

दासे मयि परिहासः किं वानुग्रहभाषणम् ।

तत्त्वतो ब्रूहि भगवन्नभयं मे हानुग्रहात् ।।९।।

For me who am Thy servant, is it a joke or speech indicative of kindness ? O Holy one, kindly tell me that truly; I have got fearlessness indeed as a result of Thy favour. [9]

यथेच्छाचारदुष्टोऽहं न विवेकोऽल्पको मयि ।

न वासनाबद्धदृढं कर्म त्यजति मे मनः ।। १० ।।

I am tainted by licentious conduct, and there is not the slightest discrimination in me. My mind does not give up action which is firmly tied to desires. [10]

इन्द्रियार्थोपभोगेच्छा क्षणं न च्यवते मम ।

इहामुत्रफलाकाङ्क्षा प्राणयात्रां विना यदा ।। ११ ।।

नोत्पद्यते विना मुक्तावधिकारं विदुर्बुधाः ।

मुने दृढममत्वोऽहं कथं प्राप्स्यामि निर्वृतिम् ।।१२।।

My desire for enjoyment of sense-objects does not go even for a moment. When the expectation of the favourable results here or hereafter, does not arise in me except for the sake of maintenance of life, then, without having entitlement for Liberation, as the wise men know, O Sage, how can I who have the firm sense of mineness, attain Emancipation ? [11-12]

आत्यन्तिकदुःखहानिः कथं मे वात्मसंविदः ।

अनुग्रहात् भगवतो विना मे स्यात् कथं वद ।।१३।।

How can there be complete cessation of sorrow for me after getting knowledge of the Self? And how can that happen for me without the grace of the Lord, pray, tell me." [13]

विप्रवाक्यमिदं श्रुत्वा दुर्वासाः पुनरब्रवीत् ।

यदवोचः स्वरूपं हि स्वस्य तन्नो मृषा ध्रुवम् ।।१४।।

तथा प्रवृत्तिस्ते येन तत्ते वक्षामि तत्त्वतः ।।१५.१।।

Hearing these words of the Brahmin, Durvasa again spoke: "What you have said as verily your own condition, is not untrue, surely. But because of what the destiny like that will come to you, that I shall tell you accurately. [14-15.1]

पूर्वजन्मनि त्वं विप्र महाभागवतोऽभवः ।। १५.२ ।।

तीर्थयात्राप्रसङ्गेन सुहृद्भिर्बन्धुभिः सह ।

माघे मासि गतस्तत्र क्षेत्रे श्रीपुरुषोत्तमे ।। १६ ।।

O Brahmin, in the previous birth you had become a great devotee of the Lord. In connection with pilgrimage, along with friends and relatives in the month of Magha you had been to that sacred place Sri Purusottama. [15.2-16]

तत्र तस्यां विष्णुतिथौ स्नात्वा सिन्धुजले शुभे ।

संक्षीणकल्मषस्त्वं हि चोपोष्य कृतजागरः ।।१७।।

उपचारैर्जगन्नाथं दारुरूपं समर्चयन् ।

कुन्दस्रग्भिः सुगन्धाभिः पूजयित्वा जगद्गुरुम् ।।१८।।

प्रभाते च पुनः स्नात्वा समर्च्य जगतां पतिम् ।

तत्प्रीत्यै द्विजवर्येभ्यः प्रतिपाद्यासनादिकम् ।।१९।।

ततश्च बन्धुभिः सार्धं पुनरायाः स्वकं गृहम् ।

कर्मणा तेन मुक्तेस्त्वं भाजनं प्रत्यपद्यथाः ।।२०।।

There on the auspicious Ekadasi day which is sacred to Lord Visnu you took bath in the sacred water of the Sea and your sins were indeed

completely destroyed. You fasted and keeping vigil at night, by sacred services you adored Lord Jagannatha who has the Wooden Form and worshipped the Master of the world with fragrant garlands of jasmine flowers (Jasminum pubescens). In the morning after bathing again, you adored the Lord of the worlds, and for His pleasure having presented seats, etc to pre-eminent Brahmins, thereafter together with the relatives you came back to your own house. By that act you have become entitled to Liberation. [17-20]

तत् क्षेत्रमुत्कले देशे दक्षिणोदधितीरगम् ।

सुगोप्यं ब्रह्मणः शम्भोर्दुष्प्राप्यं स्वल्पभाग्यकैः ।। २१ ।।

That sacred place is in the country of Utkala and is situated on the coast of the Southern Sea. It is kept completely secret even from Lord Brahma and Lord Siva, and is difficult to be reached by those who have very little good fortune. [21]

यत्कर्मपरिपाकेन त्वमाप हीदृशीं तनुम् ।

क्षीणपापोऽसि भगवद्दर्शनात्त्वं तदा द्विज ।।२२।।

As a result of that action, indeed, you have got a body like this; by virtue of seeing the Lord then, O Brahmin, your sins have been destroyed. [22]

निवर्तमानः स्वगृहं सङ्गदोषेण दूषितः ।

गत्वान्नं प्रत्यहं भुक्त्वा तत्कर्मपरिपाकतः ।

पाषण्डसङ्गदुर्बुद्धिः स्वेच्छाचारो भवानभूत् ||२३||

Returning to your own home you have been spoilt by the fault of company; going there, and partaking of food there daily, as a result of that act, your mind was polluted due to the company of heretics and you have become one who act as you like. [23]

साम्प्रतं गृहजं वस्तुजातं दत्त्वा कुटुम्बके ।

तूर्णं प्रयाहि भगवत्पादमूलं सुदुर्लभम् ।।२४।।

Now, giving away all the things you have in your house to your family people, proceed promptly to the holy Feet of the Lord, which are very difficult to attain."[24]

इत्युक्तस्तेन मुनिना स द्विजो हृष्टमानसः ।

गृहक्षेत्रकुटुम्बेषु त्यक्तमोहो विवेकवान् ।।२५।।

निःससार गृहात्तूर्णं चिन्तयन् पुरुषोत्तमम् ।

तेनैव मुनिना सार्धं जगाम पुरुषोत्तमम् ।।२६।।

Jaimini said: Thus told by the Sage, the Brahmin became glad at heart. Becoming endowed with discrimination, he gave up infatuation for the house, land and family, at once came out of the house thinking of the Supreme Being, and proceeded to Purusottama together with that very Sage. [25-26]

दिनद्वयान्तरे मार्गे दूरशून्ये व्रजन् मुनिः ।

चित्तशुद्धिपरीक्षार्थमन्तर्धानगतोऽभवत् ।। २७।।

After two days, on the way, the Sage who was walking at a distance in a desolate place, for testing his purify of mind, suddenly disappeared. [27]

पदानि कतिचिद् गत्वा स विप्रो दीनमानसः ।

दुर्वाससमनालोक्य कान्दिशीकोऽभवत्तदा ।।२८।।

Walking a few steps, that Brahmin was distressed in mind not finding Durvasa, and then became directionless, not knowing in which direction he should go. [28]

असहायो गमिष्यामि क्वाहं शून्यपथा व्रजन् ।

कुत्र देशे मुनिः स्थानं त्यक्त्वा मां वा कथं गतः ।।२९।।

अनामन्त्य हि साधूनां नैष पन्थाः प्रवर्तते । । ३०.१ ।।

He thought: “I am without a companion, where shall I go proceeding in the desolate track? To which place and why has the Sage gone away, leaving this place and even me, without telling? This course of action verily is not undertaken by saints. [29-30.1]

परित्यज्य कुटुम्बं स्वं वेश्म तत् सुपरिच्छदम् ।।३०.२ ।।

अप्राप्य मोचकं क्षेत्रं शून्ये सीदामि हा कथम् ।।३१.१।।

Leaving my own family, house and that excellent property, and without reaching the sacred place which liberates, how, alas, I am suffering in this desolate place ! [30.2-31.1]

दैवज्ञः स तु भिक्षार्थी जीर्णो गणनकर्मणा ।। ३१.२।।

That astrologer was only interested in getting something, and had also become old with the work of astrology. [31.2]

तापसाश्छद्मरूपा हि वञ्चयन्तो जनान् बहून् ।

राक्षसा नाशयन्त्याशु मनुष्यानपकारिणः ।।३२।।

Demons in the guise of men of austerity verily deceive many people; they are harmful and quickly destroy human beings. [32]

अविचार्य मया साङ्गं दृष्ट्वा दृष्ट्वा सुखप्रदम् ।

इत्थमाचरितं कर्म श्रेयः स्यान्मे कथं पुनः ||३३||

Without properly considering it after looking into all aspects, and finding it pleasant, such an act has been done by me, how can it at all be to my welfare ? [33]

दैवेन वञ्चितं किंवा करिष्याम्यात्मनो हितम् ।

त्रिशङ्कवत् स्थितो मध्ये प्रान्तरे ह्यद्य विह्वलः ।। ३४ ।।

There has been deception by Fate; what indeed shall I do which will be to my good, placed as I am now like Trisanku' verily in the middle of a forest, distressed in heart ? [34]

स्वेच्छोपनीता विषया वर्तन्ते स्वगृहे मम ।

तान् परित्यज्य भीतोऽहं क्व यास्ये भीतचौरवत् ।।३५।।

1. A former King of Ayodhya who desired to go to heaven with the material body. Sage Visvamitra by the power of his austerities sent him to heaven, but the gods refused him entry and hurled him back to earth. Visvamitra resisted this, as a result of which Trisanku remained hanging between heaven and earth, not able to go to heaven or to come back to earth.

In my house pleasant objects are available which are brought to me as per my liking; abandoning those, now I am fear-stricken; where shall I go, like a frightened thief ?" [35]

इत्थं चिन्ताकुलः सोऽथ व्रजन् शून्यपथि श्वसन् ।

भयातुरां स्पर्शदुष्टां बालां काञ्चिदपश्यत ।। ३६ ।।

Thus disturbed in thought, he then wandered in that desolate track sighing, when he saw some young woman who was fear-stricken appearing to have been affected by contact. [36]

लावण्याम्बुधिरलं सा सीमासौन्दर्यभूषणा ।

सर्वगाव्रानवद्याङ्गी मोहनास्त्रं मनोभुवः ।। ३७ ।।

She was like a pearl of the sea of loveliness, was adorned with the beauty of parting of hair, having a faultless body in all limbs, and was like the infatuating weapen of the god of love. [37]

तां दृष्ट्वा विस्मयाविष्टः सर्वस्त्रीरूपहारिणीम् ।

चिन्तयामास नेदृक् खे दृष्टपूर्वा हि सुन्दरी ।।३८।।

Seeing her who was stealing away the beauty of all women, he was filled with wonder and thought: “A beautiful woman like this has not indeed been seen before even in heaven. [38]

महानगरमध्येऽहं भ्रममाणो यदृच्छया ।

अवरोधेऽपि नृपतेः कान्ता नेदृक् सुशोभना । । ३९।।

एकापि लभ्यते येयं देवलोकेऽपि दुर्लभा ।

एवं शून्याटवीदेशं भूषयन्ती मनोहरा ।। ४० ।।

दृष्टापि या शुचं घोरं झटित्याकृष्यते मम ।।४१.१।।

I have moved about at will inside the great city, and even in the inner apartments of the King, not even one woman has been met with so very beautiful like her, the like of whom is difficult to be found even in heaven. The charming lady is thus adorning the desolate forest area, who even by just being seen, at once draws away my terrible sorrow". [39-41.1]

सापि तं निकटे दृष्ट्रा किञ्चित् सुस्थाकृतिस्तदा ।।४१.२।।

स्थिता व्रपानुरागाभ्यां भूषिता स्वैरतां गता ।।४२.१ ।।

She too, seeing him closeby, then had a little comfortable appearance, and remained there, adorned with bashfulness and love, getting the feeling of freeness. [41.2-42.1]

अथोवाच द्विजोऽनङ्गपीड़ितोऽस्थिरमानसः ।।४२.२।।

Then the Brahmin spoke, tormented by passion and his mind becoming unsteady [42]

का त्वं शुभे कुतो वास्मिन् कान्तारे समुपस्थिता ।

असहाया भयतस्ता दिव्यरूपा विभाव्यसे ॥४३॥

"Who are you, O fair one, and why have you come to this forest, without a companion, and frightened, appearing with a divine form ?" [43]

इत्युक्तवन्तं तं दृष्ट्वा वशचित्तं तदाब्रवीत् ।

कान्त मा माऽन्यथा मंस्थास्त्वदीयाहं पुरा स्थिता ।। ४४ ।।

Seeing him who was thus speaking and was having a submissive mind, she said: "O beloved! Do not think of me in any other way; previously I was yours only. [44]

दुर्दैवाद्दुष्टचित्तस्त्वं स वै मां शैशवेऽत्यजः ।

अवसं जनकस्याहं मन्दिरे विप्रवासिता ।। ४५ ।।

Because of misfortune your mind was spoiled and you yourself indeed left me in childhood. Being forced to stay away, I lived in the house of my father. [45]

त्वां ध्यायन्ती दिवारात्रौ यौवनं निष्फलं गतम् ।

पितुर्गृहं मे निकटे श्रुत्वा त्वां निर्गतं गृहात् ।।४६।।

एकाकिनी भयोद्विना त्वत्सन्निधिमुपागता ।

अद्याप्यनुक्रोशय मां जीवितं रक्ष मे प्रभो ।।४७।।

I have been thinking of you day and night and my youth has gone in vain. My father's house is nearby; hearing about you that you have come forth from your house, I have come near you, alone and anxious with fear. O lord, pray, even now kindly be compassionate to me and save my life. [46-47]

उद्वाहिताया युवतेः परित्यागोऽसुखावहः ।

नरकाय गतिः पुंसामिति शास्त्रविनिश्चयः ।।४८।।

Abandoning the married young woman brings about pain and is the passage to hell for men: this is the settled view of the scriptures. [48]

एहि कान्त वज्राम्यद्य पितुर्गेहं सुखालयम् ।

यथाकामं मया सार्धं तत्र तिष्ठ चिरं प्रभो ।। ४९ ।।

Come, O beloved! Now I am going back to my father's house which is the abode of happiness; stay there with me as per your wish for a long time, O lord." [49]

तया प्रबोधितश्चैवं स विप्रो हृष्टमानसः ।

जगाम तां पुरस्कृत्य हादूरे श्वशुरालयम् ॥५०॥

Being thus informed by her, that Brahmin rejoiced in heart, and keeping her in front he proceeded to the father-in-law's house which was indeed not far. [50]

श्वशुरोऽपि च तं दृष्ट्वा सत्कृत्याशु प्रपूजयन् ।

स्वगृहे वेशयामास सर्वकामसमृद्धिभिः ।।५१।

रममाणस्तया सार्धं मासमात्रमुवास ह ।

एतत् सर्वं मुनेमीयां न जानाति द्विजस्त्वयम् ।। ५२ ।।

व्रजंस्तु केवलं नित्यं क्षेत्रस्य निकटं ययौ ।।५३||

And, seeing him, the father-in-law, too, promptly, treated him with respect, and honouring him, took him inside his house. Rejoicing with her, with all objects of pleasure and riches, the Brahmin stayed there, actually for a month only. But all this was the illusion created by the Sage which that Brahmin did not know; but constantly he was only walking, and reached the proximity of the sacred place. [51-53]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवद्भक्तविप्रस्य प्राकपरित्यक्तपत्न्या सह संगतिर्नाम द्विपञ्चाशत्तमोऽध्यायः ।। ५२ ।।

Thus ends the Fifty-second Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Meeting of the Brahmin Devotee of the Lord with his Wife abandoned previously".

त्रिपञ्चाशत्तमोऽध्यायः

Fifty-third Chapter

The Brahmin attains Knowledge pertaining to Lord Visnu

जैमिनिरुवाच

द्वितीयेऽह्नि दिवामध्ये चतुर्मध्ये प्रवेक्ष्यति ।

पूर्वेऽह्नि ज्वरस्तस्य महानासीत् सुदारुणः ।।१।।

Jaimini said: On the second day during day-time he was to enter the area which is within the Holy Four. On the previous day he had great fever which was very severe. [1]

तस्मिन् क्षेत्रे हरेश्चक्रं विष्णुपारिषदो गणः ।

यमस्य च सुघोरास्ते दूताः पाशादिपाणयः ।

युगपद् भवनं तस्य प्राप्तास्ते च परस्परम् ।।२।।

In that sacred place the Discus of Lord Visnu and a group of the attendants of Lord Visnu, as also the extremely dreadful messengers of Lord Yama who were holding the noose, etc in hand, simultaneously entered his house and met each other. [2]

यमदूता ऊचुः

कथं भो वैष्णवा एनं पापसञ्चयकारिणम् ।

नेतुमिच्छथ वैकुण्ठं कथयध्वं भवादृशाः ।।३।।

The Messengers of Yama said: "O Attendants of Lord Visnu! Tell us why people like you wish to take to Vaikuntha this man who has done accumulation of sins ? [3]

अनेन कानि पापानि कृतानि न दुरात्मना ।

कथमेनं रक्षितुं वै सुदर्शनमुपागतम् ||४|

चक्रमेतद् वैष्णवं हि दुष्टाचारनिसूदनम् ।।५.१।।

What sins have not been committed by this evil- natured man! Why has this Sudarsana Discus of Lord Visnu which is verily the destroyer of those who have bad conduct, come indeed to protect him ? [4-5.1]

कथं वा जड़बुद्धित्वमुपागम्य सुबुद्धयः ।।५.२।।

निर्मलाः पार्षदाः विष्णोः पापसन्निधिमागताः ।।६.१ ।।

How you all, who have excellent understanding, are free from impurity and are the Attendants of Lord Visnu, entering into a stupid state of mind, have come near a sinner ? [5.2-6.1]

पुनः पुनर्वदत्यस्मद्राजा वैवस्वतो हि नः ।।६.२।।

नयतो वैष्णवान् पुंस ईशितारश्च ते मयि ।

अवलोकयितुं तान् हि नेशे स्वप्नेऽपि भो भटाः ॥७॥

Our King Lord Yama indeed tells us again and again: "The people who lead away the devotees of Lord Visnu are the masters, even over me. I am indeed not able to look at them even in dream, O valiant ones! [6.2-7]

तान् विष्णुरूपान् सेवन्ते वैष्णवाः पार्षदाः सदा ।

सुदर्शनं चक्रवरं तस्य पार्श्वेऽवतिष्ठते ॥८॥

The devotees have the forms of Lord Visnu and the Attendants of Lord Visnu always serve them. The excellent Sudarsana Discus remains by the side of the devotee. [8]

ये तु पापरता नित्यं विष्णुभक्तिपराङ्मुखाः ।

तेषामहं नियन्तेति स्थापितः प्रभविष्णुना ।। ९ ।।

But only in respect of those who are always engaged in sins and have turned their face away from devotion to Lord Visnu, I have been placed as the controller by the powerful Lord Visnu.' [9]

अतोऽसौ पापिनां श्रेष्ठो यमस्य वशमेष्यति ।

चित्रगुप्तेन कथितं नरकर्मसुसाक्षिणा ।।१०।।

Hence this worst of sinners will come under the control of Lord Yama as has been told by Chitragupta who is the best witness of the actions of human beings". [10]

यमदूतवचः श्रुत्वा प्राहुर्वैष्णवपुङ्गवाः ।

मूढाः यूयं न बुध्यध्वं क्रूरात्मानो विहिंसकाः ।।११।।

कः पापी धार्मिको वापि को वा मोक्षाधिकारवान् ।

अस्य व्राता धार्मिको वै सदाचारः सुनिर्मलः ।।१२।।

यज्वा दाता सत्यवादी न तथा वैष्णवोऽभवत् ।

कर्मण्यः कामनायुक्तः स्वगृहे वर्तते न च ।। १३ ।।

महाज्वरोपस्पृष्टस्तु सोऽपि मोहसमन्वितः ।

तन्नेतुमागता दूताः कथमत्र समागताः ।। १४ ।।

Hearing the words of the Messengers of Yama, those foremost of the devotees of Lord Visnu replied: "You are fools, cruel and severely harmful; you do not understand who is a sinner or righteous, who is entitled to Liberation, or who is his protector. He was indeed righteous, had good conduct and was very pure. He performed sacrifices, was giving in charity, and was truthful: there never was a devotee of Lord Visnu like him. He was deligent in work, and he did not remain in his house with any desire. But now he has been affected by great fever and is also overpowered by loss of consciousness. Why have you come to take him and are assembled here, O Messengers ? [11-14]

निष्क्रान्तः स्वगृहादेव क्षेत्रे श्रीपुरुषोत्तमे ।

त्यक्षे प्राणांश्चतुर्मध्ये सङ्कल्पेन द्विजोत्तमः ।।१५।।

The excellent Brahmin has indeed come out of his house with the resolve, 'I shall give up my life within the Holy Four in the sacred place Sri Purusottama.' [15]

तदारभ्य समाज्ञप्ता वयं वै विश्वसाक्षिणा ।

दीनोद्धृतौ दयापक्षपातिना प्रभुणा भटाः ।। १६ ।।

Since then, O valiant ones, we have verily been instructed by the Lord who is the Witness of the Universe and who for saving the destitute ones, out of compassion takes their side. [16]

एतस्य सन्निधौ स्थानं भवतां न सहामहे ।

गदाचूर्णितमूर्धानो भविष्यथ न संशयः ।।१७।।

We cannot tolerate your presence in his proximity : your heads will be crushed by mace, there is no doubt about it." [17]

यावत्ते कलहायन्ते यमदूताश्च वैष्णवाः ।

ध्वस्तमोहोऽभवद् विप्रो निशा च विरराम सा ।।१८।।

While those Messengers of Yama and the Attendants of Lord Visnu were still quarrelling, the Brahmin became free from swoon and the night also ended. [18]

प्रातः प्राप चतुर्मध्यं दुर्वासाः सोऽपि च द्विजः ।

चिन्तयन् किं मया दृष्टं स्वप्ने चात्यन्तकौतुकम् ।।१९।।

कान्तावलोकनाद्यन्तं स्वञ्च मोहमुपागतम् ।

दृष्ट्वाऽऽलिङ्ग्य भृशं तस्या रोदनं श्वशुरस्य तु ।।२०।।

In the morning Durvasa reached the area inside the Holy Four, and so also did that Brahmin, reflecting, "What an extremely wonderful thing has indeed been seen by me in dream, including seeing my wife, etc. and also seeing myself as being subjected to swoon, seeing her and embracing, and her excessive weeping as also of the father-in-law. [19-20]

अहो भगवतो माया मामद्यापि त्यजेन्न हि ।

सर्वत्र ममतां त्यक्त्वा मुनिना गृहनिर्गतः ।। २१ ।।

यावद्दुखाद्यनुभवं स्वप्ने न जनुषापि वा ।। २२.१।।

Alas! The Illusion of the Lord verily does not leave me even now. Having given up mine-ness in everything, I came out of the house along with the Sage; the experience of the extent of sorrow, etc which I had in the dream had not been there even from birth. [21-22.1]

इदानीमत्र संप्राप्तः किं करिष्यामि येन तत् ।। २२.२।।

यास्यामि विष्णुसायुज्यं मुनिना संप्रकीर्तितम् ।। २३.१ ।।

Now I have come to this place; what should I do, by which I shall attain that union with Lord Visnu which has been excellently extolled by the Sage ? [22.2-23.1]

विचिन्त्येत्थं दिशः प्राप्ते सर्वत्र समलोकयत् ।। २३.२।।

पश्चात्स्थितं मुनिं स्मेरं ददर्श प्रीतिसंयुतम् ।।२४.१ ।।

Thinking thus, having found the directions, he looked everywhere and saw the Sage present behind, smiling and joyful. [23.2-24.1]

दुर्बलः स समुत्थाय प्रणम्य शिरसा महीम् ।। २४.२ ।।

जगाम नोत्थातुमसौ पुनः सामर्थ्यमाप्तवान् ।। २५.१।।

He was physically weak; he rose, and bowing with the head, he lay on the ground, and did not have the strength again to rise. [24.2-25.1]

विष्णुदूतपरिध्वस्तयमदूतैस्तु तैस्तदा ।। २५.२।।

विज्ञापितो धर्मराजः सहसा समुपागतः ।।२६.१।।

Then, informed by the Messengers of Yama who were overpowered by the Messengers of Lord Visnu, Lord Yama suddenly arrived there. [25.2-26.1]

कूटमुद्गरपाशासिदण्डपट्टिशपाणिभिः ।।२६.२।।

सन्दष्टौष्ठपुटैः क्रुद्धैः समन्तात् परिवेष्टितः ।

चण्डारावमहाघण्टाभूषिते महिषे स्थितः ।। २७ ।।

मृत्युकालप्रभृतिभिरुद्दीपितरुषो भृशम् ।

गृह्यतां गृह्यतामेष बध्यतां वध्यतामिति ।। २८।।

तदग्रतो वचो दूराच्छुश्रुवे घोरदर्शनम् ।। २९.१ ।।

He was surrounded on all sides by attendants who were holding trap, hammer, noose, sword, staff and spear in their hands, and were angry and biting their lips. He was seated on a buffalo which was adorned with a mighty bell which was making terrible sound. His anger had been greatly inflamed by Death, Time, etc. 'Catch hold of him, catch hold of him, kill him, kill him, etc. '-- such words issuing from his mouth were being heard from a distance, which was a terrible sight. [26.2-29.1]

तच्छ्रुत्वा प्रेतराजस्य मर्यादातिक्रमं वचः ।। २९.२।।

अमर्षणा विष्णुगणाः प्राहुरुच्चैर्वचो भृशम् ।।३०.१।।

Hearing that utterance of Yama the Lord of the dead, which was transgressing decorum, the angry Attendants of Lord Visnu spoke these words, very much loudly: [29.2-30.1]

अरे प्रेतगणाध्यक्षं नात्मानं मन्यसे रुषा ।। ३०.२।।

कुत्राधिकारो भवतः स्वामिनो नः प्रकल्पितः ।। ३१.१ ।।

"Hey, because of anger, do not think that you are the Superintendent of the entire multitude of the dead. Where your authority is has been clearly fixed by our Lord. [30.2-31.1]

ये प्रेताः सन्निधौ यान्तु मुक्तांस्तानवधारय ।। ३१.२।।

Let those who are dead evil beings go to you; know that they have been abandoned by us. [31.2]

अदूरदर्शी मूढात्मन् यदेनं प्रतिधावसि ।

एष प्रेतत्वनिर्मुक्तः साक्षाद् भगवतः प्रियः ।।३२।।

O foolish one, you are short-sighted, since you rush upon this Brahmin. He is freed from the state of a ghost as he is clearly dear to the Lord Himself. [32]

वटसागरयोर्मध्यं माधवाभ्यां सुरक्षितम् ।

क्षेत्रे मुक्तिप्रदे नूनं चतुर्मध्यं विशेषतः ।।३३।।

कैवल्यं मनसा यत्र कल्पितं प्रभविष्णुना ।

क्षीणकिल्बिषपुण्या ये तेषामत्रायुषः क्षमा ।।३४।।

The area between the Banyan Tree and the Sea is well protected by the two forms of Lord Madhava (the Incarnation as the Divine Fish and as Swetamadhava) within the sacred place which grants Liberation, certainly so is the area within the Holy Four especially, where Absolute Liberation has been planned by the all-powerful Lord. Those whose sins and merits have been annihilated, only in their case there is end of life here. [33-34]

अविज्ञायैतन्माहात्म्यं यम किं गर्जसे वृथा ।

अव साक्षाज्जगन्नाथो दीनानामार्तिनाशनः ।। ३५।।

सुप्रसन्नमुखाम्भोजः करुणालम्बिबाहुधृक् ।।३६.१।।

Without knowing the glory of this sacred place, O Yama, why do you roar in vain ? Here Lord Jagannatha who is the destroyer of the suffering of the destitute ones is visibly present with His well-pleased lotus-like face, and having His arms spread out, out of compassion. [35-36.1]

अस्मिन् क्षेत्रे रमेशस्य देहभूते सदाव्यये ।।३६.२।।

यत्र तत्र सर्वथा ये प्राणांस्त्यजन्ति वै नराः ।

तेषां मुक्तिप्रदो देवः साक्षान्नारायणः स्वयम् ||३७||

In this sacred place which has become the Body of the Lord of Goddes Laksmi (Lord Visnu) and is ever immutable, those human beings who just give up their life anywhere in any manner, for them Lord Narayana Himself becomes the direct bestower of Liberation. (36.2-37)

किं न स्मरसि वृत्तं यत्तवैवात्र पुराभवत् ।

काकः कैवल्यमुक्तोऽपि त्वरमाणो यदागमत् ।। ३८।।

यदाह त्वां रमानाथो नीलेन्द्रमणिविग्रहः ।। ३९.१ ।।

Don't you remember the incident which had taken place here formerly for you only, when the crow had speedily attained even Absolute Liberation, and what the Lord of Goddess Laksmi (Visnu) having the Form of blue sapphire had told you ? [38-39.1]

स एवायं जगन्नाथो दारुरूपी रमाप्रभुः ।।३९.२।।

महाराजाधिराजेन वैष्णवाग्ग्रेण धीमता ।

योगीश्वरेन्द्रद्युम्नेन ह्यमेधैः प्रसादितः ||४०|

That Lord Visnu the Lord of Goddess Laksmi alone is this Lord Jagannatha having the Wooden Form, who was propitiated through the horse-sacrifices by the wise paramount Emperor Indradyumna, the foremost of the devotees of Lord Visnu and who was like a King among Yogis. [39.2-40]

त्रैलोक्यवासिभिः सिद्धदेवर्षियतिभूमिपैः ।

सार्धं साक्षादब्जभुवा पूजितः परमेष्ठिना ।। ४१ ।।

He was worshipped by the lotus-born Lord Brahma Himself, along with the inhabitants of the three worlds and the Perfected ones, gods, sages, ascetics and kings. [41]

अनादिसञ्चिताशेषपापतूलौघपावकः ।

दर्शनान्मुक्तिदो नृणां मरणादपि मुक्तिदः ।।४२।।

He is like fire for the mass of cotton of all the beginningless accumulated sins; He grants Liberation to men just on being seen; He is the bestower of Liberation also in the event of death. [42]

न पश्यस्यग्रतश्चक्रं दुष्टचक्रविनाशनम् ।

अपक्रम स्वाधिकारे तिष्ठ देवश्चिराद् यम ।।४३।।

Don't you see in front the Discus which is the destroyer of the multitude of the wicked? O Yama, go away from here, and stay as the lord in your own. jurisdiction for a long time. [43]

तेषामित्थं प्रवदतां स निशम्य वचोऽमृतम् ।

योद्धुकामः समुत्तस्थी स्वगणेनोद्यतो यमः ।। ४४ ।।

Hearing their nectarine words which they were thus speaking, Lord Yama, wanting to fight, stood ready together with his followers. [44]

अवान्तरे द्विजाग्र्यं वै शयानं तमधोमुखम् ।

चतुर्मध्ये शनैः कश्चिन्निन्ये वैष्णवपुङ्गवः ।।४५||

In the mean time, some pre-eminent Attendant of Lord Visnu indeed took that foremost of Brahmins who was sleeping with face downwards, quietly into the area of the Holy Four. [45]

यावन्मध्यं गतः सोऽथ श्वसन् विप्रोऽथ विह्वलः ।

उत्सारयन् यमगणान् पाञ्चजन्यभवो ध्वनिः ।

श्रुश्रुवे चापतद् व्योम्नः पुष्पवृष्टिर्द्विजोपरि ||४६||

As soon as he went inside that area, the Brahmin, who was then distressed, now started breathing. Driving away the followers of Yama, the sound produced by Panchajanya' conch was heard, and a shower of flowers. from the sky fell on the Brahmin [46]

ततः पतगराजस्य पृष्ठासनगतो हरिः ।

शङ्खचक्रगदाशाङ्र्गपद्मोद्यतभुजोत्तमः ।।४७।।

सुप्रसन्नमुखाम्भोजः सजलाम्बुदसन्निभः ।

पीताम्बरधरः श्रीमान् कौस्तुभोद्भासिविग्रहः ।।४८।।

अवरुह्य खगात्तूर्णं कर्णमूले द्विजस्य वै ।

अनाद्यविद्यातमसः प्रध्वंसनमनुत्तमम् ।।४९।।

दिदेश वैष्णवज्ञानं वामदेवः शुकोऽथ वा ।

अवधूय वृथाज्ञानं येन मोक्षमवापतुः ||५०।।

Then appeared Lord Visnu seated on the back of the King of birds Garuda, with the conch, discus, mace, Sarnga bow and lotus in His raised excellent hands, with very pleased lotus-like face, who was looking like the cloud containing water, clad in yellow garment, possessing splendour, and whose Form was shining with the Kaustubha gem. He promptly got down from Garuda and gave at the root of the ear of the Brahmin verily the initiation about the incomparably excellent wisdom pertaining to Lord Visnu

1. Conch of Lord Visnu

which destroys the darkness of beginningless ignorance, and with the help of which Sage Vamadeva as also Sage Suka had shaken off false knowledge and attained Liberation. [47-50]

ततस्तद्बोधसंलीनदृढ़वासनतामसः ।

प्रत्युषसो यथा भानुरुदियाय महो महत् ।।५१।।

Thereupon, because of that wisdom the darkness of his strong desires disappeared, and he rose up as a great light, as does the sun of the morning. [51]

दुर्वासः प्रभुतीनां वै पश्यतामेव तत्क्षणात् ।

तद्ज्योतिर्भगवच्चक्रपद्मान्तरमवाप च ।।५२।।

And as Durvasa and others indeed were just looking on, that light at once entered into the discus and the lotus of the Lord. [52]

ततस्तिरोदधे देवो ह्यन्तर्यामी जगत्प्रभुः ।

दुर्वासा विस्मयाविष्टो ब्रह्मणश्चान्तिकं ययौ ।।५३।।

Then the Lord who is verily the Indweller and the Master of the world, disappeared. Durvasa was filled with wonder and went near Lord Brahma. [53]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

भगवद्भक्तविप्रस्य वैष्णवज्ञानलाभो नाम त्रिपञ्चाशत्तमोऽध्यायः ।। ५३ ।।

Thus ends the Fifty-third Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Attainment of Knowledge pertaining to Lord Visnu by the Brahmin Devotee of the Lord".

चतुःपञ्चाशत्तमोऽध्यायः

Fifty-fourth Chapter

Glory of Sea-Bath, etc.

जैमिनिरुवाच

तदेतत् कथितं तत्र मोक्षसाधनमुत्तमम् ।

आत्मसाक्षात्कारमृते शरणं सर्वदेहिनाम् ।।१।।

Jaimini said: This excellent means of Liberation in that sacred place, which is even without the realisation of the Self, and which is the refuge for all embodied beings, has been told to you. [1]

यथा हि युगभेदेन भक्त्या तन्नामकीर्तनम् ।

कलौ मुक्तिप्रदं पुंसां तत्क्षेत्रे मरणं तथा ।।२।।

Just as indeed on account of the difference in the Ages, chanting of the Name of the Lord with devotion confers Liberaion upon human beings in Kali Age, even so does death in that sacred place. [2]

विष्णुसूक्ते श्रुतिः प्राह जानन्तस्तं महेश्वरम् ।

विचरन्तोऽपि ते नाम त्वां यास्यामो हतांहसः ॥३॥

The Veda has stated in Visnu Sükta, "Knowing about Thee that Great Lord, and also by practising Thy Name, we shall become free from sin and attain to Thee." [3]

श्रुतिः स्मृतिर्भगवतो वाक्यं त्वमवधारय ।।४।।

Know that the Veda and the Smriti are the words of God. [4]

आत्मबोधां श्रुतिः प्राह मुक्तिं तन्मूलिका स्मृतिः ।

मरणात्तव च प्राह न विरोधो व्यवस्थया ।।५।।

The Veda has said that Liberation is possible through Self-knowledge, and the Smriti which has originated from the Veda has also mentioned that it is attained by death in that sacred place: there is no conflict between the two as the rule. [5]

वाजिमेधेऽप्यनुष्ठानं बहुकालात्मदुःखदम् ।

तज्ज्ञानञ्च तुल्यफलं विधाने द्वे व्यवस्थया ||६||

In respect of the horse-sacrifice also, its performance involving a long time and being painful for oneself, and its knowledge, also give equal benefit: only these are two methods according to the rule. [6]

ये तत्र मृतिमाहात्म्यं न विदन्ति महांहसः ।

बहुभिर्जन्मभिस्तेषामात्मज्ञानेन मोक्षणम् ||७||

Those who are great sinners do not know the glory of death in that sacred place; their Liberation takes place through Self-knowledge after many births. [7]

अङ्गाङ्गिभावो नाप्येष आत्मज्ञानस्य तन्मृतेः ।

येनाङ्गफलभूयस्त्वमनुवादनियामकम् ||८||

This is also not any mutual relation between Self- knowledge and death there, by which the increase in the effect on the limb would be taken as being regulated by translation from the whole. [8]

दीर्घायुषां बलवतां योगिनां बहुजन्मभिः ।

आत्माकारा वृत्तिरेषा नोद्दालक न तन्नृणाम् ।

जन्तूनां वा विह्वलानां क्व तत्क्षेत्रे मृतिस्तु सा ।।९।।

For the Yogis having long life-span and endowed with strength, even by many births this mode of thought resting on the Self is not available, O Uddalaka, and hence it is not possible for the ordinary human beings; and likewise, for all creatures who are afflicted, how can there be that death in that sacred place ? [9]

यथा वा नात्मज्ञानेन कर्मणो वै समुच्चयः ।

तथा तत्क्षेत्रमरणेनात्मज्ञानसमुच्चयाः ||१०||

Just as in the absence of knowledge of the Self, there is accumulation of the results of actions, even so by death in that sacred place, there are accumulations of Self-knowledge. [10]

य एते सृष्टिकतीरः कश्यपाद्या महर्षयः ।

सृष्टिप्रवर्तनार्थं हि तत् क्षेत्रं गोपयन्ति वै ।।११।।

(These agents of Creation who are there such as the great Sages like Kasyapa, etc., verily for the sake of promoting the Creation, indeed conceal that sacred place. [11]

दुष्टात्मनां विनाशाय साधूनां रक्षणाय च ।

यदा यदावतरति साक्षान्नारायणः प्रभुः ।।१२।।

कश्चित्कालं क्षेत्रवरं दीनार्तकृपया विभुः ।

प्रकाशयति विश्वात्मा पुनरावृणुते हिते ।।१३।।

For destruction of the wicked ones and protection of the good, whenever Lord Narayana, the Master, Himself incarnates, the all-powerful Lord out of compassion for the miserable and the afflicted, for some time reveals that sacred place, and the Universal Self again conceals it for welfare. [12-13]

संसारस्य स्वभावोऽयं निमग्नोत्तीर्णवद् द्विज ।। १४.१ ।।

This is the nature of the world, like getting immersed and coming out, O Sage. [14.1]

क्षेत्राणि तीर्थभूतानि गङ्गादिसरितस्तथा ।। १४.२ ।।

सागराः सप्तशैलाश्च विलीयन्ते कचिद् द्विज ।

प्रकाशन्ते च वर्धन्ते सृष्टिरेषा सनातनी ।। १५ ।।

The places which have become holy places, the rivers like the Gangå, etc., the seas, and the seven mountains, disappear at some time, O Sage, and also again manifest and grow this is the Creation which is perpetual. [14.2-15]

तथा हि सागरो ह्येष ब्रह्मशापात् पुरा द्विज ।

दशवर्षसहस्राणि निर्जलोऽभून्महार्णवः ।

आकाशगङ्गासलिलैः पश्चात् पूर्णो बभूव ह ।।१६।।

Likewise, indeed, this Sea which was the mighty ocean itself, just by the curse of a Brahmin (Sage) formerly, O Sage, had become waterless for ten thousand years, and afterwards verily again became full by the water of the Gangà which flowed down from the sky. [16]

यन्नामकीर्तनं भक्त्या सर्वपापापनोदनम् ।

प्रायश्चित्तान्यशेषाणि यथेदं क्षेत्रमुत्तमम् ।।१७।।

वेदादात्मस्वरूपस्य श्रवणं स्मरणं तथा ।

युक्तिभिश्च स्थिरीकृत्य निदिध्यासश्चिरं तथा ।। १८ ।।

ततस्तदाकारतया वृत्तिर्या चेत् क्व च स्थिरा ।

बहुजन्माभ्यासदुःखैर्विना तां मुक्तिमेति कः ।।१९।।

As singing of the Name of the Lord with devotion brings about removal of all sins, as do all the acts of expiation, and as does this excellent sacred place, even so do hearing about the nature of the Self from the Veda and reflection, and also practising deep meditation for a long time after making it firm through reasoning. And if thereby there arises the thought-mode resting on that Self, only in some case does it become steady. Who can get that Liberation without the pains of practice over many births? [17-19]

क्षेत्रे तस्मिन् परेशस्य क्षेत्रभूते सनातने ।

चतुर्मध्ये त्यजन् प्राणान् यत्र तत्रापि नेच्छया ||२०||

But one gets that in that sacred place which has become the holy Abode of the Supreme Lord, even without his wish, by giving up life anywhere whatsoever within the area of the Holy Four. [20]

अत्र ते मास्तु दुर्बुद्धिकृता शङ्का द्विजोत्तम ।

अपराधमिमं श्रीशः सर्वथा न सहेत वै ।। २१ ।।

In this regard let there not be in you any doubt created by wrong understanding, O excellent Sage. The Lord of Goddess Laksmi (Visnu) surely will not tolerate this offence at all. [21]

पुरा वः कथितं विप्र नैवेद्यस्यापमानने ।

प्राणान्तिको महामोहो विदुषोऽभून्महागदः ॥२२॥

Previously it has been told to you, O Sage, how because of showing disrespect for the sacred things offered to the Lord there had been the fatal great delusion and severe sickness of the learned one. [22]

अपरञ्च वदाम्यद्य माहात्म्यं तस्य दुर्लभम् ।

माघो मासः सुपुण्यो वै स्नानात् स्वर्गप्रदायकः ॥२३॥

I will speak now about the glory of another thing, which is difficult to get. The month of Magha is indeed very auspicious, which grants heaven through holy bath. [23]

ततोऽपि नर्मदा पुण्या त्रिदिनैरिन्द्रलोकदा ।

ततः शतगुणा गोदा रेवा तस्याः शताधिका ।।२४।।

सागरो यत्र कुत्रापि सहस्रफलदो मतः ।। २५.१।।

Even holier than that is the Narmada river which grants the world of Indra through bath for three days. Hundred times that is the Godavari river, and the Reva river is hundred times superior to that. The Sea anywhere whatsoever is considered the granter of benefit one thousand times more. [24-25.1]

यानि तीर्थानि सन्तीह वायुप्रोक्तानि भूतले ।। २५.२।।

तानि त्रिवेण्यां सन्तीति प्रयागे ब्रह्मभाषितम् ।।२६.१।।

Whatever holy bathing places are there on the earth as spoken by the Wind-god, they remain in the Triveni in Prayaga: so has been declared by Lord Brahma. [25.2-26.1]

सितासिते तत्र नरः स्नात्वा माघे सुपुण्यके ।।२६.२।।

मकरस्थे दिनाधीशे त्रिभिर्घसैर्द्विजोत्तम ।

ब्रह्मलोकमवाप्नोति यावदिन्द्राश्चतुर्दश ।। २७ ।।

In the bright and the dark fortnights of the very auspicious month of Magha when the Sun is in Capricorn of the zodiac, by taking bath there for three days, O excellent Sage, a man attains the world of Brahma for the period of fourteen Indras. [26.2-27]

तस्मिन् मासे तु या शुक्ला भवेदेकादशी द्विज ।

तस्यामनार्णवे स्नात्वा विधिवद्यतमानसः ।।२८।।

देवान् पितॄंस्तर्पयित्वा पूजयित्वा जगद्गुरुम् ।

मण्डले सिकतामध्ये तद्योग्यैरुपचारकैः ।। २९ ।।

माधवप्रीतये दत्त्वा तिलपात्रमनुत्तमम् ।

एकविंशोत्तरकुलं भविष्यद्भूतमेव च ।

अभ्युद्धरति शुद्धात्मा नात्र कार्यी विचारणा ||३०||

The Eleventh day of the bright fortnight which is there in that month, O Sage, on that day having taken bath in this Sea in accordance with rule, with controlled mind, offering libations to gods and to the ancestors and worshipping the Master of the World (Lord Jagannatha) in a Mandala (a mystical diagram) on the sands with the offerings befitting Him and presenting an incomparably excellent vessel containing sesame for the pleasure of Lord Madhava (Jagannatha), a man who is with pure mind saves twenty-one generations of the past and the future: no doubt should be entertained in this regard. [28-30].

तत आगत्य वाक्पूतो वटं पूज्य प्रदक्षिणम् ।

कृत्वा प्रभोर्जगद्धातुः प्रविशेन्मन्दिरं ततः ।। ३१ ।।

Coming from there, with speech purified, after worshipping the holy Banyan Tree and doing circumambulation of it, then he should enter the temple of the Lord who is the Supporter of the world (Lord Jagannatha). [31]

शरण्यं मां परिवाहि पतितं भवसागरे ।

अव्याजकरुणासिन्धो दीनबन्धो नमोऽस्तु ते ।।३२।।

He should pray: "O Lord who art the Ocean of deceitless compassion! Save me who have fallen into the ocean of worldly existence and have taken refuge in Thee; salutations to Thee, O Friend of the miserable !" [32]

मुहुर्मुहुः प्रणम्येत्थं दारुब्रह्मपदान्तिकम् ।

नत्वा प्रदक्षिणं कृत्वा कुन्दपुष्पैः प्रपूजयेत् ॥३३॥

यथाविभवतश्चान्यैरुपचारैः श्रियः पतिम् ।

वैकुण्ठभवने स्थित्वा विरिञ्चेरायुषक्षये ।

तेनैव सह तत्रैव लीयते परमात्मनि ॥३४॥

Thus reverentially saluting repeatedly at the Feet of Lord Jagannatha who is Brahman in Wooden Form, and bowing and circumambulating, he should worship the Lord of Goddess Laksmi (Jagannatha) with jasmine flowers, and by other appropriate offerings according to his resources. As a result of that, he stays in the Abode Vaikuntha (of Lord Visnu), and at the end of the life span of Lord Brahma, verily along with Him only, there itself he merges in the Supreme Being. [33-34]

माघ्यां दत्त्वा माधवाय चन्द्रचूडावचूर्णिताम् ।

कुन्दैः प्रग्रथितां मालां विचित्रां गन्धशालिनीम् ।। ३५ ।।

नानोपहारसहितां तदग्रे ब्राह्मणान् शुचिः ।

वस्त्रालङ्कारगन्धाद्यैः पूजयित्वा हरेर्धिया ॥ ३६ ।।

तत्प्रीतये प्रदेयानि दानानि विविधानि च ।

कलौ हि सर्वकर्मभ्यो दानमेव प्रशस्यते ॥३७॥

On the full moon day of the month of Magha, he should offer to Lord Madhava (Jagannatha) a charming and fragrant garland made of jasmine flowers and sprinkled with the powder of camphor, along with varieties of presents. In front of Him, being pure, he should honour Brahmins with clothes, ornaments, sandal, etc, regarding them as Lord Hari (Jagannatha) Himself, and for His pleasure different types of charities should also be given to them, for in the Kali Age charity is indeed praised as superior to all other acts. [35-37]

विद्वानपि धनैर्हीनो यदि स्याज्जपकीर्तनैः ।

प्रणमेद्धनवांश्चेत् स्यात् विष्णुर्मे प्रीयतामिति ॥३८॥

दद्यादलङ्कृता गावः सुवर्णं तिलपात्रकम् ।

श्रद्धया दीपमन्नानि वासांसि सुमनः स्रजः ।। ३९ ।।

कर्पूरागुरुकस्तुरीचन्दनं कुङ्कुमं तथा ।

विष्णोः प्रीतिकरञ्चान्यत् स्वस्य चेष्टां हि यद् भवेत् ।।४०।।

माध्यां माधवतोषाय ब्राह्मणेभ्यो निवेदयेत् ।।४१.१ ।।

Even a learned man, if he is devoid of wealth, should bow to the Lord, with repetition of the Name of the Lord and singing it. If he is endowed with wealth, thinking, 'May Lord Visnu be pleased with me', he should gladly give away to Brahmins cows decorated with ornaments, gold, a vessel of sesame, lamp, food preparations, clothes, flower-garlands, sandal with camphor, fragrant aloe and musk, as well as saffron, and other things which are pleasing to Lord Visnu, whatever verily may be within his effort, for the pleasure of Lord Madhava (Jagannatha), on the full-moon day of the month of Magha. [38-41.1]

प्रयागे च कुरुक्षेत्रे ह्युपरागे च भास्करे ।।४१.२।।

गोकोटिदानजं पुण्यं गां दत्त्वालङ्कृतां शुभाम् ।

एकां द्विजान लभते ततश्चाप्यधिकं फलम् ।। ४२ ।।

Whatever merit one gets by giving a crore of cows in Prayaga and Kuruksetra verily at the time of the solar eclipse, by giving here only one good cow decorated with ornaments, O Sage, he obtains benefit even higher than that. [41.2-42]

वटसागरयोर्मध्ये क्षेत्रे श्रीपुरुषोत्तमे ।

माध्यां जानीहि यत् किञ्चिद् देयमेतत् समं द्विज ||४३||

यः कश्चिद् ब्राह्मणो व्याससमश्च परिकीर्तितः ।। ४४.१ ।।

O Sage, know that in the sacred place Sri Purusottama, in the area between the Banyan Tree and the Sea, anything whatsoever that is given away on the full-moon day of the month of Magha, that is equal to this, and any Brahmin whatsoever is declared to be like Sage Vyasa. [43-44.1]

अत्रापि दुर्लभं योगं कीर्तयामि निशामय ।।४४.२ ।।

In this connection, I am also telling about the rare Conjunction, listen. [44.2]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्त्र्यां संहितायां

द्वितीये वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

सागरस्नानादिमाहात्म्यवर्णनं नाम चतुःपञ्चाशत्तमोऽध्यायः ॥ ५४||

Thus ends the Fifty-fourth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala Portion included in part Two relating to Lord Visnu, in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Glory of Bath in the Sea, etc."

पञ्चपञ्चाशत्तमोऽध्यायः

Fifty-fifth Chapter

Story of a Devotee born in Family of the Impious

जैमिनिरुवाच

अस्यामेव गुरोवीरः शोभनो योग उत्तमः ।

पितृदैवं यदा ऋक्षं धनिष्ठामूलगो विधुः ।।१।।

मीने धनुषि सिंहे च कुलीरे तिष्ठते गुरुः

महामाघीति नामायं योगः परमदुर्लभः ॥२॥

मुहूर्तमात्रं लभ्येत पितृणां मुक्तिदायकः ।

अत्र श्राद्धं प्रकुर्वीत वाञ्छन् पितृविमोक्षणम् ॥३॥

Jaimini said: On this full-moon day itself of Magha month if there is Thursday, it is indeed the auspicious and excellent Conjunction; and when Magha (which is presided over by the Pitris or manes) is the star, the Moon is based in star Dhanistha, and Jupiter is located in the zodiac Pisces, Sagittarius, Leo, or Cancer, then it is called Mahamaghi (the Great Maghi). This Conjunction is extremely rare and is available only for a Muhurta (48 minutes), and it grants Liberation for the Pitris (ancestors). At that time one should perform Sraddha (ceremonial offering of water, Pinda or sacred rice-ball, and meal for the ancestors), wishing the Liberation of the ancestors. [1-3]

नरकस्था दिवं यान्ति गयाश्राद्धे कृते सुतैः ।

स्वर्गस्था बहुकालं तु प्रीतियुक्ता वसन्ति वै ।।४।।

Ancestors who may even be in hell go to heaven when Sraddha is performed by the offsprings at Gaya, and dwelling in heaven, indeed stay there for a long time with joy. [4]

महामाध्यां सुतो गत्वा सिन्धुतीरं समाहितः ।

स्नात्वा पितॄंस्तर्पयित्वा तिलाम्भोभिर्मुदान्वितः ॥५॥

अन्येषाञ्चापि नाम्ना वै दत्त्वा चापि तिलोदकम् ।

पितृन्त्रयति स्वर्गस्थान् नरकस्थांश्च सर्वशः ।।६।।

ब्रह्मणः सदनःञ्चान्यान् योगः परमदुर्लभः ।

देवेभ्यस्तु वरं लब्ध्वा पवित्रं हि गयाशिरः ।।७।।

तत्क्षेत्रं देवदेवस्य वपुर्भूतं महात्मनः ।

यत्र संसर्गमासाद्य क्षेत्रमन्यद्धि पावनम् ॥८॥

On this Mahamaghi, the son, going to the coast of the Sea with collected mind, having bathed there, and filled with joy, offering libations to the

ancestors with sesame and water, or giving offering of sesame and water even indeed in the names of others, he takes collectively the ancestors staying in heaven or remaining in hell as also others to the abode of Lord Brahma. This Conjunction is extremely rare. By getting boon from the gods indeed the Gaya mountain has become a purifier. But that sacred place (Purusottama) has become the Body of the Supreme Being. the Lord of gods, and merely by coming in contact with it another sacred place verily becomes a purifier. [5-8]

तत्र श्राद्धं प्रकुर्वाणः शुद्धद्रव्यैस्तु भक्तितः ।

मोचयेत् पिण्डदानेन देहबन्धात् पितॄन् सुतः ||९|

There, the son who performs Sraddha excellently with devotion and with pure articles, by offering Pinda, would liberate the ancestors from bondage to the body. [9]

पितॄनुद्दिश्य यो दद्याद् दानानि विविधानि च ।

दातारं तत्पितॄंश्चापि ध्रुवं मोचयते प्रभुः ।।१०।।

Intending it to be for the sake of the ancestors, for

one who gives various kinds of charity, the Lord surely liberates the giver as also his ancestors. [10]

पितृपाकस्य निष्पत्तिरुक्ता सागरवारिणा ।

पूजा च पुरुषाख्यस्य भवेच्च कोटिशो गुणः ।। ११ ।।

Preparation of food for the ancestors has been instructed to be done with Sea-water; and the worship of the Supreme Being with it becomes multiplied a crore of times. [11]

अन्यदा तर्पणं स्नानं पूजनं सागराम्भसा ।

महामाध्यान्तु सकलं कर्म कुर्यात्तदम्भसा ।। १२ ।।

On any other day, offering libation, bath and worship should be done by the Sea-water, but on the Mahamaghi day one should perform all activities only with Sea-water. [12]

गङ्गाम्भः स्नपनं विष्णोः पीत्वा पादोदकञ्च यत् ।

लोकोत्तरं लभेत् पुण्यं तत्सन्धोजलपानतः ।।

Whatever extraordinary holy merit one gets by bathing in the water of the Ganga river, and by sipping the water with which Lord Visnu's Feet have been washed, that one gets by sipping the water of the Sea. [13]

अश्वमेधावभृथकोटिस्नानफलन्तु यत् ।

तस्यां स्वाने कृते सिन्धौ लभतेऽनुग्रहारेः ||१४|

Whatever is verily the fruit of crores of the ceremonial baths after Aswamedha sacrifice, that one gets by having bath in the Sea on that Mahamaghĩ day, by the grace of Lord Hari (Visnu). [14]

स्नात्वा सन्तर्प्य विधिवत् पितॄन् देवांश्च भक्तितः ।

श्राद्धं कृत्वा हविष्यैश्च दत्त्वा दानानि चैव हि ।। १५ ।।

दृष्ट्वा संपूज्य विधिवत् साक्षाद् ब्रह्मसनातनम् ।

मातुः स्वस्य च भार्यायाः कुलानि च शतं शतम् ।

विमोच्य तैरेव समं परे ब्रह्मणि लीयते ।। १६ ।।

After bathing, by offering libations to the ancestors and gods in accordance with rule and with devotion, performing Sraddha with sacrificial food articles, and also indeed giving charities, and by seeing and worshipping as per rule Brahman the Eternal in visible Form (Lord Jagannatha), one liberates hundreds of the families of the lineage of his mother, of himself, and of his wife, and along with them equally merges in the Eternal Brahman. [15-16]

वंशानां भाग्यसम्पत्त्या तादृशो हि भवेत् सुतः ।

श्राद्धं यस्तु महामाध्यां कुर्याच्छ्रीपुरुषोत्तमे ।।१७।।

It is indeed by the good fortune of the lineages that a son like him is born, who verily performs Sraddha on the Mahamaghī day in the sacred place Sri Purusottama. [17]

श्राद्धं ये कुर्युस्तस्यां वै यस्तु याति सदा सुतः ।

तिर्यग्योनिगतास्तस्य प्रोद्भूताः पादरेणुभिः ||१८||

Of those who would perform Sraddha verily on that day, the son who always goes for that, the ancestors who have fallen into the lower births rise up quickly by the dust of his feet. [18]

नयन्ति गत्वोषित्वा च पितरस्तं मुदान्विताः ।

पार्श्वतः पृष्ठतश्चाग्रे समक्षाधः कुलोद्भवाः ।।१९।।

आब्रह्मणो ये हि कुलतये च

प्रयान्ति तस्मिन् पुरुषोत्तमाख्ये

सुदुर्लभे वर्षसहस्रके च

देवर्षिसेव्ये च सुयोग उत्तमे ||२०||

Going and staying there, with joy the ancestors of his family take him along, being present on the side, behind, in front, and below, those of the three lineages and up to Lord Brahma, who indeed go to that sacred place called Purusottama in that excellent, auspicious Conjunction which is very difficult to get in a thousand years and is resorted to by the gods and sages. [19-20]

स कालो दुर्लभो लोके नाल्पपुण्यैरवाप्यते ।

वित्तशाठ्यं न कुर्वीत प्राप्य तं योगमुत्तमम् ।।२१।।

That time is rare in the world and is not attained by those who have very little holy merit. Hence one should not show dishonesty about his capacity to spend money, having got that excellent Conjunction. [21]

विनश्वरं शरीरञ्च वित्तञ्चापि शरीरिणाम् ।

यद्दत्त्वा ब्राह्मणकरे धनं कोटिगुणं भवेत् ।।२२।।

Indeed, the body is perishable, as also is the wealth of the emodied ones; by giving that wealth in the hand of a Brahmin, it becomes multiplied a crore times. [22]

कामादकामतश्चापि मोक्षं तत्र लभेद्ध्रुवम् ।

ज्ञानादपि भवेन्मुक्तिरिति वेदान्तगीः श्रुतिः ||२३||

Desiring it, or even without desire for it, one would get Liberation there in that sacred place: this is certain. Through knowledge also there will be Liberation: this is the teaching of the Veda containing the words of Vedanta. [23]

तत्र मन्त्राः प्रजप्तास्तु सुसिद्धाः स्युर्नृणां ध्रुवम् ।

प्रीणितस्तु जगन्नाथः सर्वकामप्रदस्तदा ||२४||

There, mantras repeated well by men will become very successful, which is certain. And if the Lord of the world (Lord Jagannatha) is also pleased, He then becomes: the fulfiller of all desires. [24]

किमत्र बहुनोक्तेन कृतकृत्यो भवेन्नरः ।

दुश्चिकित्स्यमहाव्याधिविमुक्तः स्नानतो भवेत् ।।२५।।

Where is the necessity to speak much in this context ? A man accomplishes his life's purpose, and through this bath one becomes completely free from any great disease which is difficult to cure. [25]

महापापैर्विमुक्तः स्याद्बुद्धिपूर्वकृते ।

किं पुनः क्षुद्रपापैस्तु कालः खलु सुदुर्लभः ।।२६।।

One becomes free even from the great sins deliberately committed, when this bath is taken, O Sage, and so, what to speak of the minor ones? That time is indeed very rare. [26]

प्रज्वलन्तं वह्निराशिं यथा प्राप्यातिदह्यते ।

तूला माघकमेवं हि पापराशित्रिधौतकः ||२७||

तस्यां स्नात्वा सिन्धुजले दहाते तत्क्षणादपि ।।२८.१ ।।

Just as cotton coming in contact with the mass of burning fire is completely burnt, likewise is the bath during Mahamaghi in the month of Magha the destroyer of the mass of the three-fold sins (physical, mental and verbal); by taking bath in Sea-water on that day, the mass of sins is burnt even at that very moment. [27-28.1]

महामाध्यां महाक्षेत्रे महापुरुषदक्षिणे ।। २८.२ ।।

महार्णवे नृणां स्नानं महापातकनाशनम् ।

कथितं श्रुतपूर्वं ते दृष्टपूर्वं वदामि ते ।।२९।।

The bath taken by men on the Mahamaghi day, in that sacred place, in the great Sea which is in the south of the Supreme Being, is the destroyer of the great sins. What had been heard earlier has been told to you; I am now speaking about what has been seen previously. [28.2-29]

पाषण्डानां कुले कश्चिदासीद्धार्मिक उत्तमः ।

धर्मशास्त्रार्थकुशलो विष्णुभक्तोः ||३०||

In a family of the impious, there was born some excellent virtuous man who was conversant with the import of the ethical codes, was a devotee of Lord Visnu, and was firmly established in the religious observances. [30]

तत्पूर्वे तस्य कुलजाः पाषण्डा नरकौकसः ।

तिर्यग्योनिगता ये च ते सर्वे वृन्दशो गताः ।। ३१ ।।

विज्ञापयामासुरित्थं पुतकास्मान् समुद्धर ।

गयायां पिण्डदानेन वयमत्यन्तदुःखिताः ।। ३२ ।

महामोहवशाद पेन विमुखा वयमीदृशाः ।

परं पराणां परमं नार्चयामस्तमोमयाः ||३३||

His ancestors, his family members, who were impious and were dwelling in hell, and those who had fallen into lower births- they all in groups came to him and requested thus : "O dear son ! Save us by offering Pinda in Gaya; we are extremely distressed because of being under the control of great delusion due to which we have become like this being enveloped with the darkness of ignorance, and have turned our faces away and did not worship the Supreme Being who is higher than the highest. [31-33]

धर्ममार्गे प्रवृत्तानां कुर्वाणाक्ष प्रतिक्रियाम् ।

न जानीमो दुःखराशेः केन स्यात् संक्षयो भवेत् ||३४||

We were also making opposition to those who were engaged in the path of virtue. We do not know verily by what perhaps there can be destruction of the mass of suffering. [34]

केवलं शुश्रुवामो वै गया श्राद्धं कृतं सुतैः ।

उद्धारयति वंश्यांस्तु तिर्यञ्चो नरकौकसः ।। ३५ ।।

We have only heard that verily the Sraddha at Gaya performed by sons will deliver the family members even though they may be having the lower births or dwelling in hell." [35]

तेषां तद्वचनं श्रुत्वा स गत्वा शास्त्रवित्तमः ।

विधिना भक्तियुक्तेन गयायां शुचिभिर्धनैः ||३६||

नानाविधानि श्राद्धानि चकाराङ्ग मुदान्वितः ।। ३७.१ ।।

Hearing that utterance of theirs, that best knower of the scriptures, going there, in accordance with rule and with devotion performed in Gaya with joy various kinds of Sraddhas quickly with his clean wealth. [36-37.1]

ततस्ते नास्तिका वंश्यास्तथैवातिप्रमोहिताः ।।३७.२ ।।

निमग्ना दुःखजलधी प्रेतास्तिर्यग्गतास्तथा ।

परिवार्य पुनः पुत्रमूचूर्वंशवयोद्भवाः ।।३८।।

Thereafter also, those impious departed family- members, like that only, still continued to be very much bewildered, immersed in the ocean of suffering, and fallen in the lower births. Surrounding him again, those born in the three lineages told the son : [37.2-38]

पुत्रक श्राद्धमस्माकमुद्धाराय कृतं मुहुः ।

सद्वृत्तेन त्वया शास्त्रमार्गतः सत्यमेव तत् ।। ३९।।

"O dear son ! Sraddha for our deliverance has been performed by you who have good conduct, by honest means and in accordance with the path of the scriptures, repeatedly : that is true. [39]

किमेतच्छ्राद्धमस्माकं दर्शनायापि नाभवत् ।

सुभृशं ताड्यमानानां लौहदण्डैः समन्ततः ।।४०।।

Why was this Sraddha not capable of even being seen by us who are being very severely beaten with iron rods all around ? [40]

दृश्यन्ते पितरोऽन्येषां श्राद्धदानाद् गयाशिरे ।

विमानवरमारुह्य दिव्यलोकं प्रयान्ति ते ।।४१।।

समीपतोऽस्माकमेव दिव्यस्रग्गन्धभूषणाः ।

नास्माकं हीयते पापं कृतैः श्राद्धशतैरपि ।।४२।।

The ancestors of others, because of offering of Sraddha in Gayasira, are seen mounting an excellent chariot and they go to the divine world, from near us only, adorned with celestial garland and sandal. But our sin does not come to an end even by hundreds of Sraddhas performed. [41-42]

वयमेतन्न जानीमो धर्मशास्त्रवहिष्कृताः ।

कथं वा दुःखविलयो भविष्यति च नो ध्रुवम् ।।४३।।

We do not know this, as we are excluded by the codes of ethics, how at all will there be surely destruction of our suffering. [43]

त्वमस्माकं कुले जातो वारिधेरिव चन्द्रमाः ।

त्वां विना गतिरस्माकं दृश्यते न हि पुत्रक ।।४४।।

You are born in our lineage, as the moon is from the Ocean. Except you, verily no refuge is visible to us, O dear son ! [44]

दुःखार्णवनिमयानां पारं नेतुं त्वमेव नः ।

येन शक्तो विचार्यैतत् कुरुष्वाशु द्विजोत्तम ।।४५ ।।

You alone are there for us who are immersed in the ocean of sorrow, to take us across. By what you will be able to do that, considering that, do it soon, O excellent Brahmin ! [45]

पुत्र एको विज्ञायते वंश्यानामुद्धती नृणाम्।

पुत्रस्यैवापचारेण नरकेऽपि पतन्ति ते ।।४६ ।।

The son alone specially saves and is meant for the deliverance of the men of the lineage. And also, by the improper conduct of the son alone they fall into hell. [46]

तादृशो गुणवान् पुत्रः कुले येषां समुद्भूतः ।

ईदृगदुःखार्णवे तेषामुत्प्लुतिर्जायते कथम् ।।४७।।

In case of those in whose lineage a virtuous son like that is born, for them how can there be floating in the ocean of sorrow like this ? [47]

सर्वे दुष्कृतकर्माणो यातनासु स्थिताश्च ये ।

सत्पुत्रेण गतिं यान्ति दिव्यां ते नात्र संशयः ।।४८ ।।

All those who have done bad deeds, and have been remaining within the pains of hell, attain the divine state because of a good son: there is no doubt regarding this". [48]

इति दीनार्तवचनं पुत्र आकर्णयंस्तदा ।

न प्रत्युवाच पापिष्ठवंश्यान् वै स द्विजोत्तमः ।। ४९ ।।

केवलं चिन्तयामास दोलाचलितचेतसा ।

शास्त्रं प्रमाणं मत्वानां कृत्याकृत्वव्यवस्थितौ ॥५०॥

Hearing these words of the miserable and distressed ones then, the son, that excellent Brahmin, verily did not speak in reply to the sinner family-members. He only reflected with a mind agitated like a swing: "Scripture is the authority for men for determining what is to be done and what is not be done. [49-50]

तच्छ्रास्त्रप्रस्थितो नित्यं वैपरीत्यं कथं व्रजेत् ।

भवन्त एव पापिष्ठा वंश्या एते ममाधुना ।।५१।।

Hence how can one who always goes by the scripture get any contrary result? Presently these sinners happen to be my family-members only. [51]

गया श्राद्धं सर्वपापनोदनं शास्त्रचोदितम् ।

यथाविधिकृतं श्राद्धं शतं नैते विमोचिताः ।।५२।।

It has been enjoined by the scripture that Sraddha offered at Gaya is the destroyer of all sins. A hundred Sraddhas have been performed by me according to rule, yet they have not been liberated ! [52]

शास्त्रं प्रमाणं सर्वेषां कृत्याकृत्यविधौ सदा ।

इति साक्षाद् भगवतो मुखपद्माद्विनिर्गतम् ।।५३||

'Scripture is always the authority for all with regard to the rule as to what ought to be done and what ought not to be done': this has come forth directly from the lotus-like mouth of the Lord Himself." [53]

एवं चिन्ताकुलमतेर्वाणी व्योमसमुद्भवा ।

अशरीरा जगादोच्चैस्तन्वाना संशयच्छिदा ।।५४।।

To him who was thus having a mind disturbed by anxious thought, a Voice arising from the sky, and incorporeal, spoke loudly, spreading everywhere, and cutting off the doubt. [54]

ब्रह्मन् सत्यं गया श्राद्धं सर्वकल्मषनाशनम् ।

पितृणां दुर्गतिहरं ब्रह्मलोकगतिप्रदम् ।।५५।।

"O holy one ! It is true that Sraddha at Gaya is the destroyer of all sins, remover of the distress of the ancestors and bestower of passage to the world of Brahma for them. [55]

न ते सामान्यपापानां श्रुतिविद्रावकाः सदा ।

अवजानन्ति सततमन्तर्यामिनमीश्वरम् ।।५६।।

But these ancestors are not accumulators of ordinary sins, they ever cast away the Vedas, and always disregarded the Lord who is the Inner Ruler. [56]

गयाश्राद्धैर्न कुशला एते श्रुतिबहिर्गताः ।

तेषां सन्ततिजातोऽसि न च वेदफलं लभेत् ॥५७॥

They cannot be in a good condition by the Sraddhas at Gaya, since they have gone outside the Vedas. You are a son of their lineage, who also therefore cannot get the benefit of the Veda. [57]

ब्रह्मण्यमुज्ज्वलं प्राप्तमुद्धर्तुं वंशजान् स्वकान् ।

यदि वाञ्छसि भो विप्र शृणु तत्त्वं रहस्यकम् ।।५८।।

Brilliance of Brahman has been attained by you; if you wish to deliver your own members of the lineage, O Brahmin, then hear the secret truth. [58]

पाषण्डानां समुद्धारश्चाविद्याविनयस्तथा ।

उभयं सदृशं विद्धि तयोः कारणमुच्यते ॥५१॥

आत्मसाक्षात्कृतियां स्यात् क्षेत्रे श्रीपुरुषोत्तमे ।

महामाध्यां पिण्डदानं लवणोदतटेऽथवा ।। ६० ।।

Deliverance of the impious and destruction of ignorance know these two to be alike. The means for the two is being stated either there should be Self-realisation, or there should be offering of Pinda on the Mahamaghi day on the coast of the Sea of saline water in the sacred place Sri Purusottama. [59-60]

कदाचिदपि पापानामात्मसाक्षात्कृतिर्भवेत् ।

तद्वंशदीप तत्रैव श्राद्धं कुरु महामते ।। ६१ ।।

द्रक्ष्यसि स्वदृशा तत्र मुक्तानां परमां गतिम् ।।६२।।

Can realisation of the Self ever be possible for the sinners ? Therefore, O light of their lineage, there alone perform Sraddha, O one who has great understanding! With your own eyes you will see there their getting the supreme state as having been liberated." [61-62]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां

द्वितीये वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिक्रषिसंवादे

पाषण्डकुलजातस्य कस्यचिद्विष्णुभक्तस्याख्यानवर्णनं नाम

पञ्चपञ्चाशत्तमोऽध्यायः ।। ५५ ।।

Thus ends the Fifty-fifth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurána, a compendium of eighty-one thousand verses, entitled "Narration of the Story of some Devotee of Lord Visnu born in the Lineage of the Impious".

षट्पञ्चाशत्तमोऽध्यायः

Fifty-sixth Chapter

Need to Perform Sraddha

श्रुत्वेत्थमाकाशगिरं परमं हर्षमास्थितः ।

महामाध्यां समीपायां जगाम क्षेत्रमुत्तमम् ।।१।।

Jaimini said Hearing thus the Heavenly Voice, he got supreme joy. When Mahamaghi was near, he went to the excellent sacred place. [1]

पर्यन्तभूमी क्षेत्रस्य प्रविशन् ददृशे स्वकान् ।

शुद्धसत्त्वान् शुभ्रवर्णीन् निर्मलाम्बरधारिणः ॥२॥

वैदिकज्ञानसंशुद्धवचसः क्षीणकल्मषान् ।

तमनुव्रजतः साक्षाद् हृष्यतश्च परस्परम् ॥३॥

ब्रुवतः साधुपुत्र त्वं ध्रुवं नस्तारयिष्यसि ।

साधु व्यवसितं तात यदत्रागच्छसि क्षितेः ॥४॥

पावनं परमं स्थानं निष्प्रत्यूहविमुक्तिदम् ।

सन्निधावागतानां नस्तमः संक्षीयतेऽधुना ॥५॥

उद्यतो भास्करस्येव महेन्द्रककुभो भृशम् ।।६.१।।

Entering into the land on the border of the sacred place he saw the people of his own lineage. Their nature had become pure, they were having shining form, wearing pure apparel, their speech was purified by Vedic knowledge, and their sins had been destroyed. They were directly following him, and were mutually rejoicing. They were saying : "O noble son! You will surely save us.

You have rightly resolved, O dear, since you are coming to this place which is the supremely holy place on the earth, and which is the bestower of Liberation without any impediment. Having come to its proximity our darkness is destroyed now, just as when the sun has risen, the darkness of the peak of the Mahendra Mountain quickly disappears." [2-6.1]

सद्विजस्ता गिरः श्रुत्वा वंश्यानां विमलात्मनाम् ।।६.२।।

विस्मयं परमं लेभे क्षेत्रस्य महिमप्रति ।

स्वगणेयगणाकीर्णक्षेत्रमार्गमवाप्य तत् ॥७॥

चतुर्मुखविनिष्क्रान्तलोकं विधिविधानवित् ।

सत्यमेवाह यवाणी दिव्या साऽऽकाशभाषिता ॥८॥

कथं मिथ्या वदेयुस्ते लोकानुग्राहकाः सुराः ।

सर्वेषां कर्मणां पाकं विदन्तस्तत्त्वदर्शिनः ।।९।।

That Brahmin after hearing those words of the members of his lineage whose self had become purified, got supreme wonder in regard to the glory of the sacred place. He reached the way to the sacred place which was crowded with the multitude of his own reckonable family members, and which was the world outside the sphere of Lord Brahma. He knew the rules and regulations, and thought: "What the celestial Voice told from the sky is indeed true. The gods are favourable to the world, know the fruits of actions of all, and are seers of the truth : how can they tell a lie ? [6.2-9]

अहो मे जन्मनो भाग्यं पाषण्डकुलसन्ततेः ।

उद्धारणसमर्थाऽहमेतेषामपि योऽभवम् ।।१०।

Ah! what a good fortune I have got by birth, though I am an offspring of the family of the impious, that I have become capable of bringing about even their deliverance ! [10]

गयाश्राद्धैर्बहुकृतैः कुयोनिगतयो जनाः ।

विशुद्धमतयस्ते मां भाषन्ते भास्करत्विषः ।।११।

दिव्यदेहोऽहमप्यासं यदेते मोचिता मया ।।१२.१ ।।

The people who were still in the impure births in spite of many Sraddhas having been performed by me in Gaya, have now become endowed with pure minds and they are speaking to me with the brilliance of the sun. I, too, have got a celestial body since they have been freed by me". [11-12.1]

चिन्तयन्निति तैः सार्धं जनसम्बाधवर्त्मनि ।।१२.२।।

शनैः शनैर्दुःखदुःखं तीर्थराजस्य सन्निधिम् ।

गत्वा स्नानं विधानेन शास्त्रीयेण चकार सः ॥१३॥

Reflecting thus, together with them, by the path which was crowded by people, quietly and gradually, with great difficulty he went to the proximity of the Sea which is the king of holy bathing places, and took bath in accordance with the scriptural regulation. [12.2-13]

विधिवत्तर्पयित्वाथ देवानपि गणांस्तथा ।

श्राद्धं चक्रे महाभक्त्या समृद्धविधिना द्विजः ।।१४।।

Then, having offered libations to gods and also to the groups of ancestors, the Brahmin performed Sraddha with great devotion and in an affluent manner. [14]

श्राद्धावसाने देवेशं यावद्ध्यायति निश्चलम् ।

तावद्दिव्यविमानानि ज्वलद्रत्नगणानि वै ।। १५ ।।

चन्द्रसूर्यप्रकाशानि कामगानि नभोऽङ्गणे ।

विद्याधरैरप्सरोभिः पुष्पवृष्टिप्रकीर्णकैः ।। १६ ।।

समन्ताद् वेष्टितान्यस्य दृष्टेर्विषयमाययुः ।

स्वर्णकिङ्किणीनादैश्च वीणाक्वाणैर्मनोहरैः ।।१७।।

At the end of the Sraddha, as soon as he meditated on the Lord of gods steadily, in the firmament celestial chariots verily fitted with clusters of shining pearls, bright as the moon and the sun, moving as one pleases, with shower of flowers being scattered by Vidyadharas' and celestial damsels, and covered all around, and in the midst of charming sounds of small golden bells and musical sounds of lute, became visible to him. [15-17]

सञ्जातध्यानभङ्गोऽसौ पुनस्तानि ददर्श ह ।

देवदूताः समागत्य सादरं प्रणिपत्य च ।।१८।।

संस्तूय वाग्भिर्दिव्याभिस्तान पितृस्तस्य पश्यतः ।

ब्रह्मणो वचनाद्यूयं तस्य लोकं प्रयास्यथ ।।१९।।

अहो हन्त विमानानि ब्रह्मलोकगतानि वै ।

धन्येनानेन वंश्येन विष्णुभक्तिपरेण च ।। २० ।।

महारौरवयोग्यानां युष्माकं तारणं कृतम् ।

पाषण्डानां न निर्मोक्षः संसाराध्वप्रवर्तिनाम् ।। २१ ।।

प्रवर्तितानां मोहेन हाविद्यामूलसूनुना ।।२२.१।।

When there was break in his meditation, he again indeed saw those things only. Divine messengers arrived, and bowing respectfully to the ancestors, lauded them through divine words, as he was looking on : "By the command of Lord Brahmã you all will go to His world. Ah! Here the chariots belonging to Brahmaloka (Brahma's world) indeed have come. By this virtuous descendant of the family who has devotion to Lord Visnu as his chief object, the Liberation of all of you who deserve to be in Maharourava hell has been brought about. There would have been no deliverance for the impious who were rolling

1. A kind of celestial beings.

on the course of transmigration, and who were made to roll on by delusion, which is verily the chief offspring of ignorance." [18-22.1]

यद्यस्मिन् पावके क्षेत्रे न श्राद्धं वंशजैः कृतम् ।।२२.२।।

तदा न मोक्षो भवति पापिष्ठानां हि शौनक ।

महामाघीमहायोगो विष्णुना प्रभविष्णुना ।। २३ ।।

प्रवर्तितः पापकृतामुद्धाराय दयालुना ।

स्वरूपतो हि भगवानिन्द्रद्युम्नेन भावितः ||२४||

Jaimini said: If Sraddha is not performed by the descendants of the family in this purifying sacred place, O Saunaka, then verily there would be no Liberation for the worst sinners. Hence the great Conjunction Mahamaghi has been introduced indeed by His very nature by the merciful and powerful Lord Visnu for the deliverance of sinners, as the Lord was pleased by the prayer of Indradyumna. [22.2-24]

महाक्रतोर्महादीक्षा महादुःखवती तदा ।

बहुवित्तव्ययायासबहुकालप्रसाधनम् ।।२५।।

वाजिमेधसहस्रं हि नाल्पभाग्यस्य जायते ।

भगवदनुग्रहमृत इन्द्रद्युम्ननृपस्य च ।।२६।।

न दृष्टं न श्रुतं क्वापि शक्रस्यापि सुदुर्लभम् ।

ततोऽपि भगवानेष निरुपधिकृपाम्बुधिः ।।२७।।

दीनानुग्रहकृद्देवो वात्सल्याम्बुधिचन्द्रमाः ।

सर्वकर्मदारणोऽसौ दारुरूपी प्रकाशितः ।। २८||

तेनैव रूपेण वरानिन्द्रद्युम्नाय दत्तवान् ।।२९.१ ।।

At that time, the great preparation of the great sacrifice had involved great difficulty for, the thousand horse-sacrifices which required expenditure of much wealth and exertion, and a long time to accomplish, do not happen for one who has only little fortune; and without God's grace it would not have been possible even for King Indradyumna. This has not been seen nor heard of anywhere whatsoever, and is very difficult to get even for Lord Indra. Even then, this Lord who is the Ocean of Guileless Compassion, who is the Lord who bestows kindness on the distressed, who is like the moon arisen from the sea of fondness, and tears asunder the results of all actions, has manifested in the Wooden Form. And in that Form alone He conferred boons on Indradyumna. [25-29.1]

तत्क्षेत्रमपि तद्देहं नाव भिन्द्यान्मतिस्तव ।।२९.२।।

रहस्यमेतत् कथितं मुक्तेः साधनमुत्तमम् ।

श्रवणादिचतुष्कं हि यथा मोक्षस्य साधनम् ||३०||

तथा चतुष्कमध्येऽस्मिन् क्षेत्रे प्राणविमोचनम् ।

सत्यं सत्यं पुनः सत्यमुद्धृत्य भुजमुच्यते ।।३१।।

That sacred place is also His Body: in this respect your thinking should not be disturbed. This secret has been told to you: it is the excellent means for Liberation. Just as the four practices beginning with hearing are verily the means of Liberation, so is giving up life in this sacred place within the area of the Holy Four. This is the truth, this is the truth, and this again is the truth, which is being declared by raising the hand: [29.2-31]

तत्त्वसाक्षात्कृतेस्तत्र क्षेत्रे प्राणवियोजनात् ।

ऋते न मोक्षो जन्तूनां द्वयमेवापवर्गदम् ।।३२।।

Without realisation of Truth or without giving up life there in the sacred place, there is no Liberation for creatures- the two alone are the granters of emancipation. [32]

महामाघ्यां महायोगे श्राद्धं पितृविमुक्तिदम् ।

तत्र व्रयं दुर्लभं हि संसारे शौनक ध्रुवम् ||३३||

Sraddha performed during the great Conjuction there in the sacred place is the bestower of Liberation for the ancestors. The three are indeed difficult to get in the world, O Saunaka, this is certain. [33]

अर्धोदयादयो योगा ये पूर्वं प्रतिपादिताः ।

शतांशमपि ते नाही माघीयोगस्य शौनक ||३४||

The Conjunctions like the Ardhodaya which have been explained earlier, are not worth even one-hundredth part of the Mahamaghi Conjunction, O Saunaka. [34]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

श्राद्धानुष्ठानस्यावश्यकर्तव्यताकीर्तनं नाम षट्पञ्चाशत्तमोऽध्यायः ||५६||

Thus ends the Fifty-sixth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Relating the Imperative Necessity for performing Sraddha."

सप्तपञ्चाशत्तमोऽध्यायः

Fifty-seventh Chapter

Glory of Ardhodaya Conjunction

जैमिनिरुवाच

अतः परं प्रवक्ष्यामि रहस्यं परमाद्भुतम् ।

एते हि योगाः कथिताः पापिष्ठाऽऽश्वासकारकाः ॥१॥

Jaimini said: Hereafter I shall speak about a supremely wonderful secret: these Conjunctions are verily said to bring about comfort for the most wicked people. [1]

दुःखेन चिरलब्धं यत्तीर्थं वा योग एव वा ।

तदेव ते हि मन्यन्ते पापिष्ठाः पापनाशनम् ॥२॥

That holy bathing place or that Conjuction which is available with difficulty and after a long time that alone indeed those most wicked people consider as the destroyer of sins. [2]

प्रवर्तकाः संसृतेस्ते न मोच्यन्ते हि विष्णुना ।

धार्मिकाणां हि विश्वासस्तत्क्षेत्रे नित्यमेव हि ॥३॥

Those people proceed towards transmigration and surely are not freed by Lord Visnu. For, only the virtuous ones verily always have faith indeed in that sacred plae. [3]

अष्टौ शतानि वर्षाणि कामभोगेषु लालसः ।

कण्डुर्नाम मुनिः पूर्वं मोहितः स्वर्गवेश्यया ॥४॥

द्विजकर्माणि सन्त्यज्य तया रेमे दिवानिशम् ।

पश्चात्तापमुपागम्य तदेव क्षेत्रमुत्तमम् ॥५॥

गत्वा समाराध्य जगत्पतिं दारुस्वरूपिणम् ।

निर्विण्णमानसः स्तुत्वा परां गतिमुपागतः ।।६।।

Formerly a sage by name Kandu, eagerly longing for sensual gratification, being infatuated by a celestial prostitute, gave up the duties of a Brahmin and enjoyed with her day and night for eight hundred years. Afterwards, having got repentance, he went only to that excellent sacred place, worshipped the Lord of the World who has taken the Wooden Form (Lord Jagannatha), and praying to Him with a sorrowful mind, reached the supreme state. [4-6]

स्कन्दः पुरा महादेवं पप्रच्छ विनयान्वितः ।

पुरुषोत्तमक्षेत्रस्य रहस्यं परमं वद ॥७॥

Formerly Lord Skanda asked Lord Mahadeva (Siva) with humility: "Pray, tell about the supreme secret of the sacred place Purusottama. [7]

न ज्ञातं येन केनापि चरे वा स्थावरेऽपि वा ।

त्वमेव भगवन् शम्भो वेत्सि तत् क्षेत्रमुत्तमम् ॥८॥

That is not known to anybody whatsoever, among the moving or the non-moving beings. O Lord Sambhu (Siva)! Thou alone knowest about that excellent sacred place. [8]

बहुधा तत्र गत्वापि साङ्गोपाङ्गं न यत्फलम् ।

लभते चैकदिवसं सेविता वद मे पितः ॥९॥

Even after going to a place repeatedly the result which is not obtained completely in all aspects, one who resorts to that sacred place even for a single day gets that pray, tell me about it, O Father! [9]

सर्वपापक्षयः पुंसां भवेत् काले कलौ कथम् ।

प्रायशो दुःखिता मर्त्याः प्राकृतैः पापसञ्चयैः ॥१०॥

कथं नु सुखिनस्ते स्युः सकृत् कर्मानुसञ्चयात् । ।११.१ ।।

How will there be the destruction of all sins of men in the Kali Age? Mostly the mortals are distressed by the natural heaps of sins. How indeed can they be happy by acquisition of the result of an act just once ? [10-11.1]

एवं ब्रूहि महादेव कर्म यत् स्यादनुत्तमम् ।।११.२।।

येनानुष्ठितमात्रेण सर्वपापक्षयो भवेत् ।

यो हि कश्चिदुपायोऽस्ति तन्मे वद सुनिश्चितम् ।।१२।।

Thus, pray, tell, O Lord Mahadeva, about that action which would be incomparably excellent, and which just having been performed, there will be the destruction of all sins. Whatever means is verily there, tell me about that most assuredly." [11.2-12]

श्री महादेव उवाच

शृणु वत्स प्रवक्षामि सर्वपापभयापहम् ।

स्वर्गापवर्गदं पुण्यं सर्वकामफलप्रदम् ।।१३।

सर्वमाङ्गल्यजननं दुःखदुर्गविनाशनम् ।

सौख्यसौभाग्यसम्पत्तिधनसम्पत्तिवर्धनम् ।

आयुर्वृद्धिकरोपायं मया यत् सुविनिश्चितम् ।।१४।।

Lord Mahadeva said: Listen, O my dear son! I shall speak about that which removes all sins and fears, is the bestower of heaven and Liberation, is auspicious, grants the enjoyment of all desires, generates all welfare, destroys sorrow and difficulty, augments happines, attainment of good fortune, and abundance of wealth, which is the means of increasing the life-span and which has been well determined by Me. [13-14]

माघ इन्दुक्षये पाते वारेऽर्के श्रवणा यदि ।

अर्धोदयः स विज्ञेयः सहस्रार्कग्रहैः समः ।। १५ ।।

In the month of Magha, on the new-moon day, if there is the Vyatipata Yoga (an astronomical Conjunction), and it is Sunday, and there is the

Conjunction of the Sravană star, that should be known as Ardhodaya Conjunction, which is equal to a thousand solar eclipses. [15]

दिवैव योगः शस्तोऽयं न च रात्रौ कदाचन ।

नान्यः पुण्यतमः कालो योऽर्धोदयसमो भवेत् ।।१६।।

The Conjunction during the day alone is commended, and never at night. There is no other most auspicious time which is equal to Ardhodaya. [16]

तावद् गर्जन्ति पापानि सुबहूनि महान्त्यपि ।

यावदधदयो नैति सर्वपापापनोदनः ।।१७।।

Sins which are very numerous and even the great ones, roar so long as the Ardhodaya which destroys all sins has not come. [17]

अभूत् कालकृतो यो वै प्राकृतः पापसञ्चयः ।

अर्धं हरत्यतः प्राहुर्योगमर्धोदयं बुधाः ।। १८ ।।

It removes half (Ardha) of whatever natural accumulation of sins verily produced by time has taken place; that is why the wise have called it 'Ardhodaya Yoga (Conjunction)'. [18]

अधोंदये महायोगे मुनिदेवतयाचिते ।

पापान्धकारान्मुच्यन्ते भवेयुर्विमला नराः ।। १९।।

During the great Conjunction Ardhodaya which is solicited by sages and gods, men are freed from the darkness of sins and become pure. [19]

अर्धोदये महापुण्ये सर्वं गङ्गासमं जलम् ।

यत् किञ्चित् कुरुते दानं तद्दानं मेरुसम्मितम् ।।२०।।

During the very auspicious Ardhodaya Conjunction, all water becomes equal to Ganga water and whatever charity one gives, that gift becomes as big as the Meru Mountain. [20]

तदा दानानि देयानि भूदानप्रभृतीनि च।

पापक्षयार्थिभिर्मर्त्यः स्वर्गादिफलकांक्षया ।। २१ ।।

At that time gifts like gift of land, etc. should be given by men who seek destruction of sins, with desire for fruits like heaven, etc. [21]

तुलापुरुषदस्तत्र सदाशिवपुरं व्रजेत् ।

हिरण्यगर्भदो मर्त्यो गर्भवासं न चाप्नुयात् ।

गोसहस्रप्रदो मर्त्यः सहस्राक्षपदं व्रजेत् ।।२२।

One who gives away on that occasion gifts of gold, etc. equal to one's weight goes to the realm of Lord Sadasiva (Siva). The man who makes gift of vessel containing gold inside will not have to stay in the womb again (will not have rebirth). The man who gives the gift of a thousand cows will attain the state of Indra (Ruler of heaven). [22]

एवमादीनि दानानि कृत्वा सम्यग् विधानतः ।

मुच्यते सर्वपापेभ्यः स नरः सुखमेधते ।।२३।।

By making gifts like these properly in accordance with the procedure laid down, that man is freed from all sins and attains happiness. [23]

स्कन्द उवाच

प्रायशो हि कलौ मर्त्या मन्दभाग्या महेश्वर ।

अशक्ता भूमिदानादौ मुच्यन्ते ते कथं नराः ।।२४।।

Lord Skanda said: O Lord Maheswara (Siva) ! Mostly indeed in the Kali Age men have very little fortune and are not capable of giving gift of land, etc. How can those men be liberated ? [24]

तुलापुरुषदानेन भूमिदानेन यत् फलम् ।

हिरण्यगर्भदानेन गोसहस्रेण यत् फलम् ।।२५।।

एतेषां पुण्यफलदं सर्वदानञ्च शङ्कर ।

अनायासेन यद्यस्ति तद्दानं कथयस्व मे ||२६||

Whatever is the fruit of the gift of gold equal to one's weight and of the gift of land, whatever is the fruit of giving a vessel containing gold or of giving a thousand cows- if there is anything considered as 'gift of everything' which gives the meritorious result of all these easily, O Lord Sankara (Siva), pray, tell me about that gift. [25-26]

ईश्वर उवाच

शृणु वत्स महादानं तत्रातिपुण्यदम् ।

सर्वेषाञ्चैव दानानां यत् पुण्यफलदायकम् ।

वक्षाम्यहं महादानं नृणां पापभयापहम् ।।२७।।

Lord Iswara (Siva) said Listen, O dear son, in that context I shall speak about that gift which is a great secret, which bestows extraordinary religious merit and grants verily the religious merit of all gifts, which is the 'Great Gift', which is the destroyer of sins and fears of men. [27]

चतुःषष्टिपलं कांस्यममत्रं तत्र कारयेत् ।

चत्वारिंशत्पलं वापि पलं विशंतिमेव वा ||२८||

For that, one should get done a vessel of bronze of sixty-four Palas (a measure of weight), or forty Palas or even twenty Palas. [28]

निधाय पायसं तत्र पद्ममष्टदलं लिखेत् ।

पद्मस्य कर्णिकायान्तु कर्षमात्रं सुवर्णकम् ।।२९।।

तदभावे च हार्धं वा तदर्धं वापि प्रक्षिपेत् ।

स्नात्वा तत्र विधानेन यथाविध्युक्तमार्गतः ||३०||

मन्त्रेणानेन हे वत्स स्नानं कुर्यादतन्द्रितः ।

सर्वसाधारणं मन्त्रं गोपनीयं परं मम ।। ३१ ।।

ॐकारं कामबीजं वा विकारञ्च ततः परम् ।

पुरुषं तु ततः पश्चान्नमसोऽन्ते प्रकल्पयेत् ।।३२।।

Keeping porridge made of milk in that, one should draw a lotus of eight petals. And in the pericarp of the lotus he should place gold measuring one karsa (1/4 pala), or for lack of that, just half of that, or even further half of that (one-fourth). He should have bath on that occasion as per rule and according to procedure laid down. Bath should be had, O dear son, with this mantra, without any lassitude: My mantra which is common for all is the best and is required to be kept secret. This is : the syllable 'Om' or the seed of the mantra (Klim) and thereafter the syllable 'vi' and after that he should place 'purusa' inside, before 'Namah'. [29-32]

सर्वसिद्धिकरं पुण्यं मोक्षदं पापनाशनम् ।

शुद्धानां परमं शुद्धं योगिनां योगदं शुभम् ।।३३।।

This is the bestower of all success, is holy, the granter of Liberation and destroyer of sins. It is exceedingly purest of all pure things; it is the bestower of union with the Supreme Being for the Yoga-practitioners, and is auspicious. [33]

पितॄंश्च तर्पवेद्धीमान् जलातीर्थ यत्नतः ।

धौंतवासाः शुचिर्भूत्वा सूर्याया निवेदयेत् ।।३४।।

त्रयीमय नमस्तुभ्यं देवदेव दिवाकर ।

पुरा कृतं च यत् पुण्यं तत् पुण्यं चाक्षयं कुरु ।। ३५ ।।

Coming out of water, the wise one should offer libations to the ancestors carefully. Putting on washed clothes and becoming pure, he should respectfully offer water to the Sun-god, saying, "O Embodiment of the three Vedas ! Salutations unto Thee, O Lord of the gods, O Sun-God, O Maker of the day! Whatever religious merit has been acquired by me previously, pray, make that religious merit undiminishing. [34-35]

कृत्वा तत्तण्डुलैः शुभैः पदामष्टदलं शुभम् ।

अमृतं स्थापयेत्तत्र ब्रह्मविष्णुशिवात्मकम् ।।३६।।

Making that auspicious eight-petalled lotus with white rice-grains, there the nectar (the vessel with milk-porridge) should be placed as the form of Lord Brahma, Lord Visnu and Lord Siva. [36]

तेषां प्रीतिकरार्थाय श्वेतमाल्यैः सुशोभनैः ।

वस्त्रादिभिरलङ्कृत्य ब्राह्मणाय निवेदयेत् ॥३७॥

सद्वृत्ताय सुशान्ताय विधिज्ञाय कुटुम्बिने ।

पुष्पगन्धैरलङ्कृत्य देवमेतत्त्रयीमयम् ॥३८॥

सुवर्णपायसपात्रं यस्मादेतत्रयीमयम् ।

आवयोस्तारकं यस्माद् गृहाण त्वं द्विजोत्तम ।। ३९ ।।

For bringing about their pleasure, he should decorate it with very beautiful white garlands and clothes, etc, and this Deity in the form of the vessel containing the porridge of excellent colour should be offered to a Brahmin who should be having good conduct, very calm, knowing the rules and

should be a householder. After adorning him with flowers and sandal, it should be offered to him.

saying, "Pray, Thou accept this vessel, since it is the Embodiment of the Three Deities, and as it is the Saviour of both of us, O excellent Brahmin ! [37-39]

दानैस्तीर्थैस्तपोभिश्च यत् कृतं सुकृतं मया ।

तत्पुण्यफलसंसिद्धिसुसंपूर्णं तदस्तु मे ॥४०॥

Whatever good deeds have been done by me through charities, bathing in holy bathing places, and austerities, may all that be completely full of successful attainment of the fruits of those meritorious deeds for me!" [40]

इदं दत्त्वा महादानं ततः संप्रार्थयेद् द्विजम् ।

मन्त्रेणानेन गाङ्गेय सम्यगेकाग्रमानसः ।।४१।।

पुष्टिमेधाबलारोग्यसम्पदायुष्यवर्धनम् ।

त्रयीमयो द्विजः साक्षाद् ब्रूहि मे पुण्यवर्धनम् ।।४२।।

After giving this Great Gift, then he should excellently entreat the Brahmin with this mantra, with one-pointed mind, O Son of Ganga (Skanda) ! : "A Brahmin is directly the embodiment of the three Vedas. Pray, tell for me the blessing which would be the augmenter of nourishment, intelligence, strength, health, wealth and life-span, and the granter of increase in religious merit." [41-42]

सम्यगित्थं कृतं येन तस्य पुण्यफलं शृणु ।।४३।।

Hear about the fruit of the religious merit for one by whom it has thus been excellently performed. [43]

सुवर्णमणिरत्नाढ्यां पञ्चाशत्कोटिविस्तृताम् ।

समुद्रमेखलां पृथ्वीं सम्यग्दत्त्वा च यत्फलम् ।

तत्फलं लभते मर्त्यः कृत्वा दानममत्रकम् ।।४४ ।।

Whatever is the fruit of giving excellently the earth containing gold, pearls and gems, spreading to fifty-crore. yojanas and girdled by the Sea, that fruit a man gets by making gift of the vessel. [44]

एवं यः कुरुते दानमर्धोदयमहातिथौ ।

सर्वान् कामानवाप्नोति कार्त्तिकेय न संशयः ।।४५ ।।

One who does charity thus on the great day of Ardhodaya, attains all his desires, O Kartikeya, there is no doubt about it. [45]

गोचर्ममातभूमिं वा दद्यादर्धोदये नरः ।

तदभावे यथाशक्त्या यो ददाति वसुन्धराम् ।

स चक्रवर्ती भवति प्रसादान्मम षण्मुख ||४६ ।।

The man who during Ardhodaya would gift land just enough for 100 cows, one bull and the calves, or for lack of that who gives land as per his capacity, becomes an emperor by My grace, O six-faced one (Kartikeya) ! [46]

अर्धोदये गां बहुदुग्धदोग्ध्रीं

सवत्सवस्त्राञ्च यथोक्तदक्षिणाम् ।

अलङ्कृताय द्विजपुङ्गवा

दत्त्वैति लोकं मम पापमुक्तः ।।४७।।

By giving during Ardhodaya a cow which yields much milk, with calf and properly clothed, and monetary gifts as prescribed, to an eminent Brahmin making him adorned, he attains to My realm, becoming free from sin. [47]

अधोगतितानन्यान् वंश्यानुदिश्य दुर्द्धरान् ।

तिलपात्रादिदानादद्यैस्तानुद्धरति सङ्कटात् ॥१४८॥

By gifts of vessel of sesame, etc. intending them to be for the sake of other members of the lineage who have fallen down into lower births and are difficult to be saved, one saves them from their critical condition. [48]

अर्धोदये भूमिसुवर्णवस्त्र

गोधान्यदाता द्विजपुङ्गवाय ।

अजत्वमिन्द्रत्वमनामयत्वं

महीपतित्वं लभते मनुष्यः ।।४९।।

A man who gives away land, gold, clothes, cows, and grains to an eminent Brahmin at the time of Ardhodaya, attains the state of Lord Brahma, state of Lord Indra, state of freedom from diseases, and kingship. [49]

दानान्यन्यानि सर्वाणि दद्यादर्धोदये नरः ।

पितृनुद्दिश्य यद्दत्तं तदक्षयफलं लभेत् ॥५०॥

A man should give all other charities during Ardhodaya whatever gift is given for the sake of ancestors, that gets undiminishing fruit. [50]

श्राद्धमर्धोदये कुर्यात् पिण्डदानञ्च तर्पणम् ।

गयायामेव यत्पुण्यं तत्पुण्यं लभते नरः ।। ५१ ।।

One should perform Sraddha during Ardhodaya and also offering of Pinda (sacred rice balls) and libations : whatever is the religious merit obtained verily in Gaya, that religious merit a man gets by this, [51]

ये केचित् सुकृतस्यास्य प्रेतभूताः स्वकर्मभिः ।

स्वर्ग ते यान्ति गाङ्गेय तत्रोद्दिश्य प्रदानतः ।।५२॥

Whosoever ancestors of that virtuous man have become ghosts because of their own deeds, they go to heaven because of the gifts made by him for their sake on that occasion, O Son of Ganga. [52]

गङ्गासागरयोर्मध्ये गङ्गायमुनयोस्तथा ।

देवनद्याञ्च गङ्गायां प्रभासे पुष्करे तथा ।।५३॥

वाराणस्याञ्च यत्पुण्यं पुण्यक्षेत्रे तथैव च ।

दानमर्धोदये दत्त्वा तत्पुण्यं लभते नरः ।।५४।।

Whatever is the religious merit obtained within the place of meeting of the Gangå river and the Sea, or between the rivers the Ganga and the Yamuna, or on the bank of the divine river Ganga, or in the sacred places Prabhasa and Puskara, or in Varanasi, or in any other holy place likewise indeed, by giving gift during Ardhodaya a man gets that religious merit. [53-54]

अर्धोदये नरः स्नात्वा सर्वतीर्थफलं लभेत् ।

पुण्यतीर्थजले स्नात्वा नरो मोक्षपदं व्रजेत् ।। ५५।।

By having bath during Ardhodaya, a man gets the fruits of all holy bathing places, and by bathing in the water of a holy bathing place, man attains the state of Liberation. [55]

एष साधारणः प्रोक्तः सर्वत्र योग उत्तमः ।

विशेषं ते प्रवक्ष्यामि यत् पृष्टोऽहं त्वयानघ ।।५६ ॥

कस्याप्येतन्न कथितं पुरा यद्वेदगोपितम् ।।५७.१ ।।

This is the general Ardhodaya Conjunction, which has been told to you, which is excellent everywhere. I shall speak to you about the special one about which I was asked by you, O sinless one! This has not been told to anyone previously, and that has also been concealed inside the Veda. [56-57.1]

अर्धोदयो यदा योगो भवेज्ज्ञात्वा नरोत्तमः ।।५७.२।।

आढ्यो वापि दरिद्रो वा वित्तशाठ्यञ्च दीनताम् ।

सन्त्यज्य हर्षसंयुक्तो भक्ति श्रीपुरुषोत्तमे ॥५८॥

कृत्वा प्रयत्नतो गच्छेत् क्षेत्रं श्रीपुरुषोत्तमम् ।

यस्य संकीर्तनादेव लीयते पापसञ्चयः ।। ५९ ।।

When the Ardhodaya Conjunction falls, coming to know about it, the excellent man, whether rich or poor, should give up dishonesty about his ability to spend money and feeling of scarcity, and being filled with joy, should have devotion to the Lord Sri Purusottama (Supreme Being Lord Jagannatha), and with care he should go to the sacred place Sri Purusottama, just by speaking about the glory of which the accumulation of sins is destroyed. [57.2-59]

अर्धोदयो महायोगस्तत्क्षेत्रं पावनोत्तमम् ।

दारुव्याजं परंब्रह्म त्रयं तत्रैव संस्थितम् ।। ६० ।।

Ardhodaya which is the Great Conjunction, that sacred place which is excellently holy, and Supreme Brahman in the Wooden Guise- the Triad is available together there alone. [60] 2)

नातः परतरो योगो मया ज्ञातोऽस्ति वत्सक ।

पुरा कल्पे हायं योगो युगे तुर्येऽभवत् किल ।।६१।।

There is no Conjunction known to Me which is higher than this, O dear son. In the previous Kalpa verily this Conjunction had occurred in the fourth Age (Kali Age), so it is said. [61]

तदा पृथ्वीगता लोका देवाः संसिद्धयस्तथा ।

पातालस्थाश्च भुजगाः सर्व एकत्र संस्थिताः ।

तद् वै क्षेत्रवरं जग्मुर्मुदा भक्त्या च संयुताः ।।६२।।

At that time the people of the earth, the gods, the Siddhas (Perfected beings), those staying in Patala, and the Serpents, all came together, and indeed they went to that best sacred place joyfully and with devotion. [62]

तत्र स्नात्वा जगन्नाथं दारुब्रह्म सनातनम् ।

दृष्ट्रा संपूजयामादीनानि शक्तितः ॥६३॥

There having bathed, they saw Lord Jagannatha the Eternal Brahman in Wooden Form, worshipped Him and gave gifts according to their capacity. [63]

तदेव सत्यः सञ्जातो युगधर्मस्वरूपधृक् ।

आयुषोऽन्ते तु ते सर्वे परं निर्वाणमाप्नुयुः ।। ६४ ।।

Therefore at that time that Kali Age itself became the Satya Age with the own nature and the characteristics of that Age, and at the end of their life-span they would all attain supreme Liberation. [64]

यान् यान् कामान् प्रार्थयन्ते मर्त्या देवाश्च तत्र वै ।

तांस्तान् कामानवाप्नुयुर्दुर्लभानपि वत्सक ।।६५।।

Whatever objects of desire men and gods verily cherish there, all those objects of desire they would obtain, even though those may be otherwise difficult to attain, O dear son. [65]

एतत्त्रयाणा संयोगो दुर्लभो भुवि पापिनाम् ।

यं प्राप्य लभते मुक्तिमात्मज्ञानं विना नरः ।। ६६ ।।

This union of these Three is difficult for the sinners to get on the earth, and by getting that a man attains Liberation even without Self-knowledge. [66]

एतद्रहस्यं परमं पुत्र ते कथितं मया ।

दशावतारक्षेत्रस्य माहात्म्यञ्च सुगोपितम् ||६७।।

This is the supreme secret, O son, which has been told to you by Me. This is the glory of the sacred place of the Ten Incarnations of Lord Visnu, which has been kept completely concealed. [67]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे जैमिनिऋषिसंवादेऽर्धोदययोगमाहात्म्यकीर्तनं

नाम सप्तञ्चाशत्तमोऽध्यायः ||५७||

Thus ends the Fifty-seventh Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the "Utkala" Portion included in Part Two relating to Lord Visnu, in the glorious Skanda Mahapurána, a compendium of eighty-one thousand verses, entitled "Relating the Glory of the Ardhodaya Conjunction."

अष्टपञ्चाशत्तमोऽध्यायः

Fifty-eighth Chapter

Purusottama is Dasavatara Ksetra

स्कन्द उवाच

पुरुषोत्तमसंज्ञैव क्षेत्रस्य कथिता त्वया ।

दशावतारसंज्ञास्य कथमेतद् वदाञ्जसा ।।१।।

Lord Skanda said: Only the name "Purusottama" of the sacred place has been spoken about by Thee. How its name is "Dasavatara" (Ten Incarnations), pray, kindly tell about it truly. [1]

श्री महादेव उवाच

अव्यक्तरूपिणा वत्स विष्णुना प्रभविष्णुना ।

युगे युगेऽवतारा हि क्रियन्ते लोकपालनात् ।।२।।

Lord Mahadeva (Siva) said: For the protection of the world, Incarnations are indeed assumed in every age by the Powerful Lord Visnu who has ultimately the unmanifested Form. [2]

धर्मसंस्थापना वत्स नित्यं नारायणस्य वै

स्वीकृतातः प्रभवति रक्षायै धर्मशाखिनः ।।३।।

Establishment of Dharma (Righteousness), O dear son, verily has been ever accepted by Lord Narayana (Visnu); hence He manifests for protection of the Tree of Dharma. [3]

संसारचक्रव्यूहस्य ह्यचिन्त्यमहिमस्य वै ।

को वेत्ति रूपं तद्विष्णोः परमं पदमव्ययम् ||४||

Who can know that real Form of Lord Visnu which is the Supreme Immutable State, who is the Cause of manifestation of this world which is like a wheel, and whose majesty is indeed unthinkable ? [4]

प्रधानपुरुषातीतं गुणसङ्गविवर्जितम् ।

निर्मलं निष्कलं विष्णोः स्वरूपं कोऽनुबुध्यते ।।५।।

Who can conceive of the real nature of Lord Visnu which transcends Pradhana (matter) and Purusa (spirit), which is devoid of attachment to qualities' of Nature, is pure, and is without parts ? [5]

एवम्भूतोऽपि भगवान् यदा लोकसिसृक्षया ।

प्रकृतिं स्वामधिष्ठाय सम्भवेद् वै युगे युगे ।।६।।

ब्रह्मादीनवतारान् स करोति बहुधा विभुः ।

आद्योऽवतारो वेधाः स द्वितीयोऽहं तु पुत्रक ।।७।।

Even though the Lord is like this, yet when with a wish to create the worlds, governing His own Prakriti (Nature) He verily manifests in every Age, He the Omnipotent Lord assumes for Himself in many ways the Incarnations like Lord Brahma. That Lord Brahma is the First Incarnation and I am the Second, O dear son! [6-7]

तृतीयस्तु सनन्दाद्या गौतमाश्चतुर्थकः ।

इन्द्राद्याः पञ्चमस्तस्य त्रयत्रिंशच्च देवताः ॥८॥

The Third Incarnation is Sanandana, etc.2 and the Fourth one is Sage Goutama and others. Indra, etc the thirty-three crore gods are His Fifth Incarnation. [8]

1. Sattva, rajas, tamas.

2. Sanandana, Sanaka, Sanatkumara and Sanatana, the four celibate sons of Lord Brahma.

किमत्र बहुनोक्तेन चण्डालान्तं प्रपञ्चकम् ।

तस्यैव विष्णो रूपाणि नान्यथा त्वं विचारय ॥९॥

Where is the need to speak much in this context? All the things of the phenomenal world up to the Candala (the lowest and the most despised man) are the forms of that Lord Visnu alone, and don't you think otherwise. [9]

तत्रापि लोकरक्षार्थं येऽवताराः कृताः पुरा ।

मत्स्याद्या दिव्यरूपा वै पुरा ते कथिता मया ।।१०।।

Even that being the case, for the sake of protection of the world, whatever chief Ten Incarnations were assumed by Him formerly, like the Divine Fish, etc., which were indeed the Divine Forms, have been told to you by Me previously. [10]

अत्र क्षेत्रवरे वत्स तांस्तान् प्रकुरुते विभुः ।

एतद्धि परमं स्थानं दिव्यं भौमञ्च कथ्यते ।।११।।

In this best sacred place, O dear son, the Omnipotent Lord makes all those; this indeed is called the Chief Abode, which is divine as well as earthly. [11]

मूलायतनमेतद्धि सृष्टिपालनसंहृतेः ।

अत्रावतीर्य भगवान् प्रयात्यन्यत्र कार्यतः ।।१२।।

This verily is the original seat of Creation, Sustenance and Dissolution. Having incarnated here, the Lord goes elsewhere as per need. [12]

निष्पाद्य कृत्यं पृथ्व्या हि पुनरत्रैव तिष्ठति ।

अतो दशावताराणां दर्शनाद्यैस्तु यत् फलम् ।।१३।।

तत्फलं लभते मर्त्यो दृष्ट्वा श्रीपुरुषोत्तमम् ।

दशावतारसज्ञास्य कथिता पुत्र ते मया ।।१४।।

After finishing the work of the earth, He again indeed stays here alone. Therefore, whatever is the fruit obtained by seeing, etc. of the Ten

Incarnations, that fruit a man gets by seeing Lord Sri Purusottama (Jagannatha). Thus its “Dasavatara" (Ten Incarnations) name has been explained to you by Me, O son! [13-14]

अन्यच्च ते वदिष्यामि क्षेत्रमाहात्म्यमुत्तमम् ।

पुरोदितं न केनापि ज्ञातं वा येन केनचित् ।।१५।।

I shall also speak about another excellent glory of the sacred place: this has not been spoken about previously by anybody whatsoever, or known by anybody whatsoever. [15]

रहस्यं परमं होतत् लोकानुग्रहणं महत् ।

अनायासेनोद्धरणं पापिनां पापकर्मणाम् ।।१६।।

This is the supreme secret which is a great favour for the world: without exertion the deliverance of the sinners who have done wicked deeds. [16]

अनादावत्र संसारे लोकानां मर्त्यवासिनाम् ।

पापानि सुबहून्येव पुण्यस्त्वल्पीय एव च ।।१७।।

In this beginningless worldly existence, the sins of the people living on the earth are verily very numerous, but the good deeds are only very little indeed. [17]

यावत् कृतं पापमेभिस्त्रिविधं विषयेप्सुभिः ।

तत्र मध्ये एकमेव निरयायोपकल्पते ।।१८।।

Whatever three-fold sin' is committed by these people having desire for sense-objects, of that, even a single one is sufficient for taking to hell. [18]

अन्यत् सर्वं कूटरूपं तिष्ठत्येव क्रमागतम् ।

नरकान्ते पुनर्योनिं कुत्सितां याति मानवः ।।१९।।

3. Committed through body, speech and mind.

All the others remain in the form of a heap, coming serially. At the end of dwelling in hell, the man again goes to a vile birth. [19]

मर्त्यो वापि यदा पुत्र जायते दुःखितो भवेत् ।

दरिद्रः कृपणो रोगी भवेद्धर्मपरांमुखः ॥२०॥

And, O son, when he is born even as a human being, he is distressed, and being averse to righteousness, becomes poor, miserable, and diseased. [20]

पापानि च पुनः कुर्यादवशः पापकृन्नरः ।

पापात्मा कुरुते पापं पुण्यात्मा पुण्यमेव च ।। २१ ।।

पुण्यात्मनोऽपि च भवेत् प्रसङ्गात् कलुषार्जनम् ।

यावतोऽपि निमेषांस्तु पापमेभिर्नृभिः कृतम् ।।२२।

तावद्वर्षसहस्राणि निरये दुःखभागिनः ।।२३.१।।

The sinful man, being unrestrained, again commits further sins. The sinner does sinful deeds and a virtuous man virtuous deeds alone. Even by a virtuous man also, influenced by the occasion, there is acquisition of sin. And, for as many moments sin is committed by these men, for so many thousands of years, they undergo suffering in hell. [21-23.1]

एवं संसारबन्धेऽस्मिन् प्रायशः पापकारिणः ।। २३.२।।

क्षमन्ते न च पापानि प्रायश्चित्तेन शोधितुम् ।

दुःखासहो मर्त्यलोको नालं पापस्य शोधने ||२४||

देहत्यागं विना शुद्धिर्न महापातकस्य वै ।

एवमालोक्य भगवान् कृपालुः पापकारिणः ।। २५ ।।

इदं क्षेत्रं ससर्जादौ स्वमूर्तिसदृशं विभुः ।

युगपत् सर्वपापानां महापातकसङ्गिनाम् ।।२६।।

अपात्रमलिनीकारिपापानां मयि यो नरः ।

अनायासेन संशुद्धिमीहते पापकृतमः ||२७|

Thus, in this bondage of worldly existence the sinners mostly remain and are not able to eradicate their sins through expiation. This mortal world has unbearable suffering, and is not adequate for eradication of sin. Except through giving up the body there can be verily no way of removal of the great sin. Seeing thus, the Omnipotent Lord who is compassionate to the sinner, in the beginning created this sacred place which is like His own Form, with the idea, "This is for the man who is the greatest sinner and

desires the destruction, easily through Me, of all his sins simultaneously, which are committed by those people who are associated with the great sins, the sins which make one unworthy and defiled." [23.2-27]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पुरुषोत्तमक्षेत्रस्य दशावतारक्षेत्रनाम्ना प्रसिद्धिकारणवर्णनं

नामाष्टपञ्चाशत्तमोऽध्यायः ।। ५८ ।।

Thus ends the Fifty-eighth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two pertaining to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Narration of the Reason for Renown of Purusottama Ksetra by the Name 'the Sacred Place of the Ten Incarnations"."

ऊनषष्टितमोऽध्यायः

Fifty-ninth Chapter

Special Observance Pleasing to Lord Jagannatha

श्रीमहादेव उवाच

श्रद्धया भक्तियोगेन श्रुत्वा शास्त्रार्थनिश्चयम् ।

संङ्कल्प्य गच्छेत् तत् क्षेत्रं ध्यायन् श्रीपुरुषोत्तमम् ।। १ ।।

Lord Mahadeva (Siva) said: Having heard about the final conclusion of the scriptures, with faith and with devotional disposition, one should resolve and go to that sacred place, contempating on Lord Sri Purusottama (Jagannatha). [1]

दृष्ट्वा प्रणम्य विधिवत् पूजयित्वा जगद्गुरुम् ।

इतः प्रभृति जातानां जन्मिनां सर्वकर्मसु ।।२।।

अनन्तेषु सञ्चितानां पापानां गणनायुषाम् ।

युगपत्क्षयकामोऽहं त्वत्प्रसादाज्जनार्दन ||३||

व्रतेन त्वामर्चयिष्ये तदाज्ञापय मे प्रभो ।

सन्तरेयं यथा पापसमुद्र परमेश्वर ||४||

अनुजानीहि मां देव लोकानुग्रहकारक ।

इति संप्रार्थ्य देवेशं सङ्कल्प्य व्रतराजकम् ॥५॥

गृह्णीयात् पुण्यमासे तु कार्त्तिके देवसेविते ।

सौरभेयपयः शालिभोजनः परमः शुचिः ||६ ॥

कुर्यात् त्रिसवनस्नानमन्वहं सागराम्भसि ।। ७.१ ।।

After having seen the Master of the World (Jagannatha), bowing down and worshipping in accordance with prescribed procedure, he should pray: "I have the wish for the simultaneous destruction, by Thy grace, of the

countless sins which have been accumulated from all the endless actions done by me being born as different creatures till now, O Lord Janardana (Jagannatha) I shall worship Thee through the Observance; pray, give me command for that, O Lord, such that I cross the ocean of sins, O Supreme Lord! Permit me, O Lord, who art the Doer of favour to the world!" Thus entreating the Lord of gods and making the resolve, he should take up the best Observance in the holy month of Kartika which is resorted to by gods. He should partake of food prepared with cow's milk and rice, and remain supremely pure. Everyday he should take bath at the three junction times (dawn, noon and sunset) in the water of the Sea. [2-7.1]

वेदत्रयस्य यत्सारं पुरुषप्रतिपादकम् ।।७.२।।

पुरुषार्थैकहेतुर्यत्प्रोक्तं वेदविदांवरैः ।

पुरुषाख्यं हि यत्सूक्तं सर्वकल्मषनाशनम् ।।८।।

आरोढुमिच्छतो विष्णुलोकं निःश्रेयसकरम् ।

तज्जपेत् प्रत्यहं पुत्र पुटितं मुक्तिहेतुना ।।९।।

निर्वाणकाङ्क्षी मन्त्रेण द्विश्चतुर्वर्णकेन च ।

यद्वर्णरूपेण हरिर्मुखेषु परिवर्तते ।।१०।।

श्रुतिस्मृतिपुराणेषु सिद्धमष्टाक्षरात्मकम् ।

आद्यन्तयोरपि जपेत् सूक्तस्य प्रतिमन्त्रकम् ।।११।।

Desirous of Emancipation, he should repeat everyday, O son, the hymn called the Purusasûkta which is the essence of the three Vedas and establishes the Purusa (Supreme Being), which is spoken of by the best among the knowers of the Veda as the sole means for attaining the Purusarthas', is the destroyer of all sins for one who wishes to ascend to the Abode of Lord Visnu which confers Emancipation. It should be enveloped by the eight- lettered mantra (Om Namo Narayanaya) which is the means for Liberation, and in which form of letters Lord Hari (Visnu) remains repeated in the mouths of the devotees. This mantra having the form of eight letters is well-known in the Veda, Smrtis and Puranas. He should also repeat this both at the beginning and at the end of each mantra of the Purusasūkta. [7.2-11]

एवमष्टोत्तरशतं प्रत्यहं सूक्तमुत्तमम् ।

जपेत्तदन्ते च पुनः पुरुषाख्यं समर्चयेत् ।।१२।।

पोरीरुपचारैश्च वित्तशा न कारयेत् ।

प्राणपण्येन कुर्वीत पापी भगवदर्चनम् ।।१३।

Thus everyday he should repeat the Purusasukta one hundred eight times and at the end thereof he should again worship Lord Jagannatha who is called the Supreme Being, with the sixteen services, and he should not show any dishonesty with regard to his capacity to spend money. Even offering his own life as a commodity, the sinner should perform the worship of the Lord. [12-13]

तमृते लोककर्तारं कः पापशमने क्षमः ।

दयालुः सर्वलोकानां सुहृद् बन्धुः स एव हि ।।१४।।

The Lord is the Creator of the world; except Him, who is able to destroy the sins? He alone is indeed the Merciful, the Friend and the Relative of all people. [14]

कर्ता हर्ता च गोप्ता च स एव परमेश्वरः ।

भावशुद्ध्या जगन्नाथं तं वै संपूजयेच्च यः ।।१५।।

किमन्यकर्मभिस्तस्य मुक्तिस्तस्य करे स्थिता ।

आनुषङ्गफलान्यस्य भौमस्वर्गादिकं सुखम् ।।१६।।

1. The four main objects of life, namely, Dharma, Artha, Káma and Moksa.

That Supreme Lord alone is the Creator, the Destroyer and the Protector. For one who verily worships well that Lord of the World (Jagannatha) with purity of mind, what use is there by other actions? Liberation is reading available in his hand. The pleasures of the earth, heaven, etc. become the concomitant fruits for him. [15-16]

तदग्रे वह्नि संस्कृत्य पायसेन यजेद्धरिम् ।

अष्टाक्षरेण मन्त्रेण चाष्टोत्तरसहस्रकम् ।।१७।।

Consecrating the fire in front of Him, he should worship Lord Hari (Jagannatha) through milk-porridge, with the eight- lettered mantra one thousand eight times. [17]

ततो दिनान्ते च पुनर्नित्यकर्मासानतः ।

पुनः संपूजयेद्देवं सूक्तेन पुरुषस्य वै ।।१८।।

नानोपहारैः पूर्वोक्तैर्नैवेद्यं पायसं ददेत् ।

व्रताशनन्त्वेतदेव तुलसीदलमिश्रितम् ।।१९।।

Then, again at the end of the day, on conclusion of the daily rituals, he should once more worship the Lord with the Purusasûkta with the various presents as told earlier, and present milk-porridge as the sacred food-offering. And this alone, mixed with Tulasi (basil) leaves, is the food to be partaken of during the Observance. [18-19]

मौनी च स्थण्डिले सुप्त्वा चिन्तयित्वा जगद्गुरुम् ।

भक्तिं कुर्यात् ब्राह्मणेषु वैष्णवेषु विशेषतः ॥२०॥

जङ्गमा मूर्तयस्त्वेते विष्णोर्ब्रह्मस्वरूपिणः ।

न जातु मिथ्यावचनं परद्रोहादिकन्तथा ।। २१ ।।

He should observe silence, and should sleep on the ground, thinking of the Master of the World (Lord Jagannatha). He should have devotion for the Brahmins, and especially for devotees of Lord Visnu, for, they are the moving forms of Lord Visnu whose real form is Brahman (Supreme Reality). He should not speak lie at all, nor also do any harm to others, and the like. [20-21]

सर्वात्मना जगन्नाथे भक्तिं कुर्यात् सुनिर्मलाम् ।

यथाशक्त्या पूजयेच्च सीरिणा भद्रया सह ।। २२ ।।

He should, by all his self, have very pure devotion to Lord Jagannatha, and worship Him along with Lord Balabhadra and Goddess Subhadra, according to his ability. [22]

भक्तिलभ्यो हि भगवान् स सदा भक्तवत्सलः ।

समाराध्यः स देवो हि ममोत्पादयिता हि सः ॥२३॥

For, the Lord is always kind to the devotee and is attainable only through devotion. That Lord indeed is to be worshipped well, for He verily is even My Generator. [23]

ब्रह्मणोऽपि पिता वत्स न ततः परमस्ति वै ।

स एव भगवान् लोकेऽनेकः सम्पद्यते हरिः ||२४||

He is the Father also of Lord Brahma, O dear son; there is nothing verily superior to Him. That Lord Hari (Visnu) alone is God, and becomes the Many in the world. [24]

निर्गुणोऽपि गुणासक्तः स्वेच्छया सृष्टिकृत् प्रभुः ।

ब्रह्मा तत्प्रभवो वत्स किङ्कथङ्कारमूढधीः ।। २५ ।।

तमेव शरणं प्राप्य तपस्तेपे चिरं महत् ।

ब्रह्मरूपी जगन्नाथस्ततः साक्षाद् बभूव ह ।।२६।।

तपसोऽन्ते जगादेदं चतुर्मुखमुदारधीः ।

किमर्थं मत्प्रसूतोऽपि मूढत्वं समुपागतः ।। २७।।

Though without attributes, yet by His own Will the Lord gets associated with attributes and becomes the Creator of the world. Although born from Him, O dear son, Lord Brahma also became perplexed with the thought, "What should be done by me and how ?" Then, taking refuge in Him alone, he performed great penance for a long time. Thereafter Lord Jagannatha, who is the Form of Brahman, indeed directly appeared at the end of the penance, and the noble-hearted Lord spoke this to Lord Brahma: "Even though Thou art born of Me, why hast Thou got into this bewilderment?" [25-27]

साष्टाङ्गपातं प्रणमन्निदं वेधा व्यजिज्ञपत् ।

कुतो जात किमर्थ वा किक्कुरियमिति में महान

संशयोऽभूज्जगन्नाथ तदाज्ञापय मे प्रभो ।।२८।।

Bowing down reverentially by prostrating himself with his eight limbs touching the ground, Lord Brahma made "Whence am I born, for what purpose, this submission: and what should I do ?' Thus there arose a great doubt in me, O Lord Jagannatha! Pray, therefore, kindly command that to me, O Lord!" [28]

ततो निश्वास वेदमुपदिश्य जगत्प्रभुः ।

अन्तर्दधे च सहसा दृश्यमानोऽपि वेधसा ।।२९।।

Then, instructing about the Veda which sprang up from His own breath, the Lord of the world disappeared suddenly, even as He was being seen by Lord Brahma. [29]

ततश्चतुर्मुखो वेदसारं स मनसोऽसुनत् ।

मया सृष्टमिदं सर्वभूतग्रामं चतुर्विधम् ॥३०॥

Thereafter Lord Brahma created the essence of the Veda from his mind; he thought, "By me has been created all this multitude of beings of four types?". [30]

नान्तं न मध्यं विद्यो न यस्याहश्च पितामहः ।

आवयो रक्षको नित्यमैश्वर्याप्यायकश्च सः ।। ३१ ।।

The Lord whose end or the middle the Grandfather Lord Brahma and also I do not know, is ever the Protector of both of us, and He is also the Strengthener of our Powers. [31]

तदाज्ञया तस्य भयाज्जगदेतच्चराचरम् ।

समर्यादं यथाधर्मं वर्तते स्वयमेव हि ।।३२।।

By His Command and due to His fear this world of moving and non-moving things stays within bounds and itself remains indeed in proper order. [32]

प्रजापतिस्वरूपेण स हि धर्मप्रवर्तकः ।

कर्मणः फलदाता हि फलभोक्ता स एव हि ||३३||

In the form of Prajapati (the Lord of creatures), He verily is the Founder of Dharma (Law of the world). He indeed is the granter of the fruits of actions, and He alone verily is also the enjoyer of the fruits. [33]

तस्मिन् प्रसन्ने सर्वाणि जायन्ते सुखदानि वै ।

मदाद्या देवताः सर्वास्तस्यैवाज्ञावशे स्थिताः ||३४||

When He is pleased, all things surely become the giver of delight. All the gods beginning with me are under the control of His Command alone. [34]

तेनान्तर्यामिणाऽऽज्ञप्ताः फलदा नात्र संशयः ।। ३५ ।।

2. See Chapter 20, Note 2.

Commanded by Him as the Inner Controller, we give the fruits of actions, there is no doubt regarding this. [35]

किमत्र बहुनोत्केन विट्कीटोऽपि तदाज्ञया ।

वर्तते मलसंघाते मुच्यते च तदाज्ञया ।। ३६ ।।

Where is the need to speak much? Even the worm in the faeces by His Command moves in the mass of fifth, and is also freed, by His Command. [36]

एतस्याव्यक्तरूपस्य दीनानुग्रहधर्मिणः ।

व्यक्तापत्रमूर्तस्तु रहस्यं स्थानमुत्तमम् ।

क्षेत्रं तत् परमं सर्वमुक्तिक्षेत्रोत्तमं ध्रुवम् ||३७||

Of this Lord who has the Unmanifest Form, who has the characteristic of being kind to the miserable, and has taken the Manifest Form, this best sacred place is His excellent, secret Abode, and is certainly the most excellent of all sacred places granting Liberation. [37]

आदिष्टं हि मयाप्येतत् पुराऽऽराधयितुं प्रभुम् ।

व्रतमेतत् सर्वपापदावानलसमं महत् ।। ३८ ।

This great Observance was also verily indicated by Me formerly for propitiating the Lord, and it is like the forest fire for all sins. [38]

चीर्ण पुरा मवेतद्धि मत्तः स्वायम्भुवो मनुः ।

आचचार ततोऽगस्त्यश्चतुर्थोऽद्यापि नास्ति वै ।।३९।।

This had indeed been previously undertaken by Me. Getting from Me, Swayambuva Manu' practised this, and

3. Manu, the son of Brahma.

then Sage Agastya. There has been verily no fourth person, even to this day. [39]

इति स्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

पुरुषोत्तमप्रीतिसाधकव्रतविशेषविधिकथनं नामैकोनषष्टितमोऽध्यायः ||५९।।

Thus ends the Fifty-ninth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Description of the Special Procedure of the Observance Pleasing to the Supreme Being (Lord Jagannatha)."

षष्टितमोऽध्यायः

Sixtieth Chapter

Completion of the Observance and Procedure for Hearing the Purana

श्री महादेव उवाच

त्वदनुग्रहाय कथितं रहस्यं व्रतमुत्तमम् ।

प्रतिष्ठां मे कथयतः शृणु वत्सावधानतः ॥१॥

Lord Mahadeva (Siva) said: For your benefit, the secret excellent Observance has been described. I am now speaking about its completion, O dear son, listen with attention. [1]

एवं मासं व्रती नीत्वा निरतो व्रतकर्मणि ।

कार्त्तिक्यां नित्यजापान्ते पूजयित्वा जगद्गुरुम् ॥२॥

आचार्य वरयेच्छेष्ठं वैष्णवं शास्त्रवित्तमम् ।

मुदा कुण्डलवासोभिश्चन्दनैः शुभमाल्यकैः ॥३॥

पूजयित्वा जगन्नाथरूपं तं हि विचिन्तयेत् ।

प्रार्थयेत् प्राञ्जलिर्भूत्वा भगवद्भक्तिभावितः ।।४।।

The one, who has taken up the Observance, thus passing the month being engaged in performance of the Observance, on the full-moon day of the Kartika month, at the end of the daily repetition of the Lord's Name, after worshipping the Master of the World (Lord Jagannatha), should choose an excellent Preceptor who should be a devotee of Lord Visnu and the best knower of the scriptures. Worshipping him with joy with ear-rings, clothes, sandal and beautiful garlands, he should think of him as verily the form of Lord Jagannatha. He should pray to him with joined palms, being soaked in devotion to the Lord: [2-4]

भूदेव भगवद विषनोर्जगड़मतमं महामते।

पापार्णवनिमयं मां निराश्रयमचेतसम् ॥५॥

नानादुःखपरिध्वस्तं व्राहि मां शरणागतम् ।

प्रतिष्ठाप्य व्रतन्त्वेतद् यथाविधि विदांवर ॥६॥

प्रसाद्य देवदेवेशं शङ्खचक्रगदाधरम् ।

ज्योतिस्वरूपञ्च हरिं पवित्रैर्विधिचोदितैः ।।

सर्वपापापहः स्वामी यथा मे प्रीयतामिति ॥७॥

"O Divinity upon earth! O moving form of Lord. Visnu, O great-minded one! I have been immersed in the sea of sins, am shelterless, imprudent, distressed by many difficulties, and have come for refuge. Save me, O best among the knowers, by completing this Observance as per rules, and propitiating Lord Hari (Jagannatha), the Lord of the lord of the gods, who holds the conch, discus and mace and whose real Form is Light, with sacred things as enjoined by rules, such that the Master who is the remover of all sins would be pleased with me." [5-7]

एवं व्रतप्रार्थितः स ब्राह्मणो ध्यानतत्परः ।

सुलक्षणे हस्तकुण्डे विधिवत्संस्कृते ततः ॥८॥

वैष्णवाग्निं समाधाय प्रतिष्ठाविधिचोदितम् ।

पूजयित्वा हव्यवाहरूपनारायणं प्रभुम् ।।१।।

उपचारैः षोडशभिः सूक्तेन पुरुषस्य च ।

पलाशसमिधा वह्नी सौरभेयहविस्तथा ।।१०।।

पायसस्य मधुहविर्मिश्रितस्य पृथक् पृथक् ।

पञ्च पञ्च सहस्राणि तथा कृष्णतिलानपि ।। ११।।

जुहुयात् प्रणवाद्यन्तं स्वाहान्तेन समुच्चरन् ।

अष्टाक्षरेण मन्त्रेण साक्षान्नारायणात्मना ।।१२।।

Thus being entreated for the Observance, that Brahmin who is totally devoted to meditation, thereafter, in a pit of the measurement of a cubit, which has auspicious marks and is sanctified in accordance with rule, should place the Vaisnava fire (fire consecrated to Lord Visnu) as enjoined by rules for completion of the Observance. Then he should worship Narayana (Visnu) who is the Lord, in the form of Agni (Fire- god) with the sixteen services and the Purusa-sükta. He should then offer oblations, with the sacred sacrificial wood of Palasa free (Butea Frondosa), the clarified butter of cow, and milk-porridge mixed with honey and clarified butter, separately one by one, five thousand times each, as also black sesame, with the eight-lettered mantra which is the form of Lord Narayana Himself, with utterance of Om at the beginning and at the end, and ending with Swaha'. [8-12]

ऋत्विग्भिः सहितो मन्त्री व्रतिभिर्ब्रह्मणा सह ।

वसोर्धारां पातयन् वै पुरुषाग्नेयवैष्णवैः ॥१३॥

मुक्तः सुचिर्णान्तयजमानः कृताञ्जलिः ।

स्तुवीत पुरुषाख्येण पुरुषं जातवेदसम् ।।१४।।

The knower of the sacred mantras (the Brahmin), along with the Ritvik priests who are engaged in the Observance and the Brahma (another type of priest), should make the Vasordhara (the stream of wealth) flow down, verily with the chanting of Purusa, Agneya and Vaisnava suktas which

have very excellent letters inside them. The institutor of the sacrifice should pray with folded hands to the Supreme Being in the form of Fire, with the Purusa sūkta: [13-14]

1. Exclamation used while offering oblations to gods.

देवदेव जगन्नाथ संसारार्णवतारक।

त्राहि मां घोरदुर्वारपापपाथोधिपातितम् ।।१५।।

"O Lord of the gods, O Lord Jagannatha, O Lord who rescuest from the sea of transmigration, pray, save me who have been hurled into the terrible unrestrainable sea of sins. [15]

त्वमेव मां समुद्धर्तुमीशिषे दीनतारक ।

अप्रमेय कृपाम्भोधे मां विधेहि वृषात्मकम् ।।१६।।

Thou alone art able to save me, O Rescuer of the miserable ! O Immeasurable One, O Ocean of Compassion, make me a virtuous man." [16]

स्तुत्वेत्थं प्रज्वलन्तञ्च नारायणमनामयम् ।

सप्त प्रदक्षिणीकृत्य दण्डवत् प्रणमेत् क्षितौ ।।१७।।

Having thus prayed to the Taintless Lord Narayana (Visnu) in the form of the blazing Fire, after circumambulating seven times, he should make obeisance falling like a stick on the earth. [17]

पुष्पाञ्जलीन् क्षिपेत् वही षोड़शेन तु षोडश ।

सर्वपापविमुक्तं हि तदात्मानं विचिन्तयेत् ।।१८।।

He should put into the Fire flowers held in the joined palms sixteen times with the sixteen-lettered mantra, and then consider himself as indeed having been freed from all sins. [18]

पूर्णाहुतिं ततो दत्त्वा शेषकर्म समापयेत् ।

पुराणं वैष्णवं विष्णोर्वाच्येदग्रतः शुचिः ।।१९।

Thereafter, offering the completing oblation, he should conclude the remaining rituals, and being pure he should recite the Visnu Purana in front of Lord Visnu (Jagannatha). (19)

बृहत्साम वामदेव्यं सामगाथान्तरन्तथा ।

वैराजं साम गायेत त्रिसुपर्णं मधूत्तमम् ॥२०॥

He should sing the Brhatsama, Vamadevya and other Sama chants, sing the Vairaja Sama, as also the exceedingly sweet Trisuparna verses (of Rig Veda). (20)

त्रिणाचिकेतःश्च तथा गायेतोदात्तपुष्कलम् ।।२१ ।।

अन्यैश्चतुतिगीताः कुतोपनिषदादिभिः ।

प्रीणयन् जगतामीशं नयेद्रात्रिं मुदान्वितः ।। २२ ।।

And also, he should sing the lofty and rich Trinachiketa. Propitiating the Lord of the worlds also with other items like eulogies, songs, etc. and with the Veda, the Upanisads, and the like, he should pass the night, filled with joy. [21-22]

ततः प्रभाते ते सर्वे यजमानपुरःसराः ।

आप्लाव्य तीर्थराजाम्भो गत्वा च वटमूलकम् ।

तं पूजयित्वा भगवद्रूपं कल्पवटं सुत ॥२३॥

वैनतेयं पूजयित्वा गच्छेद् भगवदन्तिकम् ।

सर्वपापतमोऽर्केण सूक्तेन पुरुषस्य वै ।।२४।।

तं पूजयित्वा विधिवब्रह्मस्वरूपिणम् ।

प्रार्थयेत् प्राञ्जलिर्भूत्वा यतमानः शुचिव्रतः ।। २५।।

Then in the morning they all, along with the institutor of the sacrifice, having bathed in the water of the King of holy bathing-places (the Sea), should go to: the base of the Banyan Tree. Worshipping that Kalpa Banyan which is the Form of the Lord, O son, the institutor of the sacrifice should worship Garuda and go near the Lord. Having worshipped in accordance with rule the Lord who is Brahman in Wooden Form, with the Purusa-sukta which is like the sun for the darkness of all sins, and self-controlled and being established in purity, with joined palms, he should pray: [23-25]

देव त्वदंघ्रिनलिने पतितं व्राहि मां प्रभो ।

तस्मिन् त्रिपापपाथोधौ निमग्नं हतचेतसम् ।।२६।।

उद्धरस्व जगन्नाथ दीनोद्धरणतत्पर ।

त्वत्प्रसादाद् व्रतं नाथ सुफलं मेऽस्त्वसंशयम् ।।२७।।

"O Lord, rescue me who have fallen at Thy Lotus- like Feet, O Master! Save me who have been drowned in that Sea of the three kinds of sins and have lost my understanding, O Lord Jagannatha, O Lord who art eager to save the miserable! By Thy grace, O Master, may my Observance be fruitful without any doubt ! [26-27]

यथाहं निर्मलो देव त्वदंघ्रिनलिनान्तिके ।

विशोको निवसामीश तत्कुरुष्व जगत्प्रभो ।। २८||

O Master of the world! Pray, do that by which I shall become free from impurity, O Supreme Lord, and shall live near Thy Lotus-like Feet, O Lord!" [28]

ततः प्रदक्षिणां कुर्याद् विष्णोर्नामसहस्रकम् ।

जपन् सूक्तं पौरुषञ्च प्रणमेद्देवमग्रतः ।। २९ ।।

हिरण्यगर्भेति जपन् द्वादशाक्षरगर्भितम् ।

ततो गृहं समागम्य वह्निकुण्डसमीपतः ||३०||

पुनः प्रज्वल्य देवेशं पूजयेज्जातवेदसि ।

पूर्ववदुपचारैस्तु प्रणम्य च विसर्जयेत् ||३१||

Thereafter he should do circumambulation, and repeating the Visnusahasranama (thousand Names of Lord Visnu) and also the Purusa-sukta, he should bow down to the Lord in front, also repeating the mantra containing the twelve letters 'Hiranyagarbha,... etc.'

2. Physical, verbal and mental.

Then coming back to his house, near the fire-pit he should again light the Fire and then worship the Lord of gods in the Fire, as before, with the sacred services, and bowing down reverentially, he should then do the ceremonial disposal. [29-31]

आचार्यीय ततो दद्याद्दक्षिणां गां पयस्विनीम् ।

सवत्सां लक्षणोपेतां दक्षिणां स्वर्णभूषणैः ॥३२॥

वासो युग्मं सहार्घ्यञ्च धान्यं कनकमेव च ।

मधुपूर्णं कांस्यपात्रं ताम्रपात्रं घृतान्वितम् ।।३३।।

After that he should give to the Preceptor the present of a milch-cow endowed with good features, together with the calf, present of gold ornaments, a pair of clothes along with respectful offering of water, grains as also gold, a bronze vessel full of honey and a copper vessel filled with clarified butter. [32-33]

तैलपात्रं पयः पात्रं दधिपात्रञ्च कांस्यतः ।

ब्राह्मणेभ्यस्ततो दद्याद् यथाशक्ति सदक्षिणम् ॥३४॥

He should then give a vessel of oil, a vessel of milk and a bronze vessel of curd to Brahmins, along with monetary present, according to his capacity. [34]

युग्मं दद्यात् षोड़शं वै ब्राह्मणेभ्यश्च भक्तितः ।

भोजयेत् पायसैर्विप्रान् पूजितान् गन्धमाल्यकैः ।। ३५ ।।

He should indeed give with devotion a pair of clothes measuring sixteen cubits to Brahmins, and feed the Brahmins with milk-porridge, after honouring them with sandal and garlands. [35]

तेभ्योऽपि दद्याद् विधिवद् यथाशक्त्या च दक्षिणाम् ।

पूज्येष्टदेवताः सम्यग् वन्दयेद् भगवद्धिया ॥३६॥

To them also duly he should give monetary present as per his capacity. Worshipping the favourite deities properly, he should adore them, thinking of them as the Lord Himself. [36]

दीनानाथविपन्नेभ्यो दद्यादन्नं दयान्वितः ।

स्वयं दिनान्ते भुञ्जीत शिष्टैरिष्टैश्च बन्धुभिः ॥३७॥

Filled with kindness he should give food to the poor, the helpless and the distressed. At the end of the day, he himself should eat, along with cultured persons, the dear ones, and relatives. [37]

एवं व्रतं समाख्यातं पुत्र विद्ध्यतिशोभितम् ।

नातः परतरं किञ्चित् सर्वपापापनोदनम् ||३८||

Thus this Observance has been related fully, O son; know it to be exceedingly splendid. There is nothing higher than this as the remover of all sins. [38]

प्रायश्चित्तं व्रतं वापि सर्वपापापनोदकम् ।

न चोदितं क्वापि शास्त्रे तदत्र परिनिष्ठितम् ।। ३९ ।।

Any other expiation or even Observance as the remover of all sins has not been enjoined in any scripture, as the one that has been fully related now. [39]

अनादिजन्मसम्भूतं पापार्णवमहातपम् ।

तर्तुं नान्यत् षण्मुखास्ति व्रतानां मम कर्म वै ॥४०॥

O Six-faced One (Kartikeya), for crossing the great affliction of the sea of sins which has been produced by beginningless births, there is verily no other among the observances, or any religious act indicated by Me. [40]

अनेन विधिना कुर्याद् व्रतमेतत् सुदुर्लभम् ।

यथा यथा शक्तिरत्र सिद्धिस्तस्य तथा तथा ।।४१।।

By this procedure one should perform this Observance which is extremely difficult to get. According as is one's capacity in this respect, so will be his attainment. [41]

।। मुनय ऊचुः ।।

भगवजैमिने सर्व वेदवेदाङ्गपारग ।

त्वदनुग्रहतोऽस्माभिर्माहात्म्यं जगदीशितुः ।।४२।।

क्षेत्रराजस्य तस्यैव यात्राणां चैव सर्वशः ।

भगवद्भोजनोच्छिष्टप्राशनादिफलं तथा ||४३||

इन्द्रद्युम्नस्य राज्ञो वै वृत्तान्तमतिदुर्लभम् ।

नीलमाधवरूपं तु दारुब्रह्मप्रकाशनम् ||४४।।

श्रुतं त्वद्वदनाम्भोजाङ्गलितं तद्यथाविधि ॥४५.१।

The Sages said: O Venerable Jaimini, O Thorough- knower of the Vedas and the auxiliaries of the Vedas ! Through Thy kindness all about the glory of the Lord of the world, of that best sacred place, as also of all the festivals in all respects, the effect of partaking of the leavings of the Lord's eating, etc., the very rare story indeed of King Indradyumna, the Form of the Lord as Nilamadhava and manifestation of Brahman in Wooden Form, as it trickled from Thy lotus-like mouth, has been duly heard by us. [42-45.1]

इदानीं श्रोतुमिच्छामस्त्वत्तो हि वदतां वर ।।४५.२ ।।

सर्वं विस्तरतो ब्रह्मन्वयं सर्वे मुदान्विताः ।

पुराणश्रवणस्यैव यदुक्तं फलमेव तत् ॥४६॥

को वा तस्य विधिश्चैव केन वा स्यात्तु साङ्गकम् ।

अस्मासु चेदनुक्रोशो यथावद्वक्तुमर्हसि ।।४७।।

O Best of speakers, we all now joyously wish indeed to hear from Thee, O Holy one, everything at length, the benefit which is verily stated to be obtained by hearing the Purana (Chapter 48), with regard to that, what exactly is the procedure for that and truly in what manner is it to be concluded? If Thou hast compassion for us, please tell us about it duly. [45.2-47]

|| जैमिनिरुवाच ॥

साधु साधु मुनिश्रेष्ठा यत्पृष्टं परया मुदा ।

तत्र मे प्रीतिरतुला जाता रोमांचकारिणी ।।४८ ।।

Jaimini said: Very nice ! Excellent ! 0 most excellent Sages, in regard to what has been asked by you with supreme joy, incomparable pleasure has arisen in me causing erection of the hair on the body. [48]

तद्वः सर्व प्रवक्ष्यामि शृणुध्वं सावधानतः ।

पुराणश्रवणारंभे यथाविभवमात्मनः ।।४९।।

आदी सङ्कल्प्य विधिवद्ब्राह्मणं शुद्धवंशम् ।

अव्यङ्गावयवं शान्तं स्वशाखं स्वपुरोधसम् ||५०।।

सर्वशाखा भूषणैरतिशोभनैः ।

वस्त्रचन्दनमाल्याद्यैर्वृणुयात्पाठसंश्रुतौ ।।५१।।

I shall tell you about all that, listen with attention. For undertaking the hearing of the Purana, according to one's resources, at first having duly made the resolve, for the sake of hearing the recital, one should select the Brahmin who should be born of a pure family, be without deformity of any limb, calm, belonging to the same school of the Veda as one's own, who should be his own Priest and knowing the import of the truth of all scriptures. He should be welcomed with very beautiful adornments like clothes, sandal paste, garland, etc. [49-51]

कृताञ्जलिपुटो भूत्वा ततः सम्प्रार्थयेद्द्विजम्।

त्वं विष्णुर्विष्णुरेव त्वं न तु भेदः कदाचन ।।५२।।

Then, with palms joined reverentially, he should make entreaty to the Brahmin: "Thou art Lord Visnu, and Lord Visnu is Thou alone: between Thee both there is no distinction at all. [52]

निर्विघ्नं मे भवत्वेव त्वत्प्रसादात्प्रसीद च ।

ततो वृतं ब्राह्मणं च बहुमूल्यासने शुभे ।।५३||

वासयित्वा च तस्यैव गले मालां विनिक्षिपेत् ।

मस्तके पुण्यगर्भ च चन्दनैरनुलेपयेत् ||५४||

यस्मात्तस्मिंश्च समये विप्रो व्याससमो मतः ॥५५.१।

May my undertaking be without any hindrances by Thy grace, and be Thou gracious". Then seating the selected Brahmin on a very costly and splendid seat, a garland should be placed on his neck, and flowers on the head, and he should be smeared with sandal paste, since the Brahmin at that time is considered equal to Sage Vyasa. [53-55.1]

तेनैव ब्राह्मणेनैव पुस्तके विष्णुरूपके ॥५५. २३

कारवेदव्यासपूजां च श्रीखण्दागुरुपुष्पकैः ।

नानोपचारै रुचिरैर्भक्ष्यभोज्यादिकैरपि ।।५६||

Through the same Brahmin, worship of Sage Vyasa should be got done in the sacred Book which is the form of Lord Visnu, with sandal-paste, aloe and flowers, various charming sacred services and also all kinds of food. [55.2-56]

भक्त्या चासनदानादिविधिः कार्यो दिने दिने ।५७.१।

Everyday the rite of offering seat, etc. should be performed with devotion. [57.1]

साम्प्रतं कथायाम्येवं श्रूयतां श्रोतृलक्षणम् ।।५७.२।।

I am now speaking thus about the characteristics of the listener; listen. [57.2]

गतानुगतिकानां च निवासा तथा द्विजाः ।

आसनानि यथायोग्यं रचयित्वा स्वयं तथा ।।५८।।

शुभासनान्तरस्थो हि भवेदुत्कण्ठमानसः १५१.१

O Sages, after arranging appropriate seats for the seating of the people who would be coming customarily, he should himself be seated on another good seat, with an eager mind. [58-59.1]

अथवा संस्कृते देशे सर्वैः सह वसेद्भुवि ।।५९.२।।

व्यासस्याग्रे निवसतिरासने नोच्च एव च ।६०.१ ।

Or, in a sanctified area, along with all he should sit on the ground. He should be seated in front of Vyasa, on a seat which should surely not be higher. [59.2-60.1]

कृतस्नानो मुदा युक्तो धारवक्लवासी।।६०.२।।

आचान्तः शङ्खचक्रादितिलकान्वितविग्रहः ।

मनसा भावयेद्विष्णुं विवा] कारम् ||६१||

He should have bathed, and be filled with joy. He should be putting on white clothes, should have done purificatory sipping of water, and have marks of conch, discus, etc. with sacred coloured earth on his body. He should contemplate on Lord Visnu in his mind and also have strong faith. [60.2-61]

पुराणे ब्राह्मणे चैव देवे च मन्त्रकर्मणि ।

तीर्थे वृद्धस्य वचने विश्वासः फलदायकः ।।६२।।

Reposing faith in the Purana, in a Brahmin, in God. in the mantra-rite, in a holy place, and in the words of an aged person yields appropriate benefit. [62]

अतो मुनिवराः सर्वं पुण्यं विश्वासकारणम् ।

पाषण्डादिकसंभाषं वृथालापं प्रयत्नतः ।।६३।।

पुराणश्रवणे काले सर्वचिन्तां च वर्जयेत् ।

अनेन विधिना विप्राः प्रत्यहं शृणुयान्मुदा ।।६४।।

Therefore, O most excellent Sages, faith is the cause of all religious merit. During the period of hearing the Purana, one should carefully avoid talking to non- believers and the like, idle gossip, and all worries. Following this procedure, O Sages, daily he should joyously hear the Purana. [63-64]

ततः पाठे समाप्ते च करतालादिकैर्मुहुः ।

जय कृष्ण जगन्नाथ हर इत्यादिनामभिः ।। ६५ ।।

विस्तारयेद्यथाकाशे श्रूयते शब्द एव सः ।६६.१ ।

Then, on completion of the reading, through repeated clapping, etc., and uttering the Names of the Lord like 'Victory to Thee, O Lord Krsna, O Lord Jagannatha, O Lord Hari, etc.', the sound should be so spread that it is verily heard even in the sky. [65-66.1]

एवं च प्रत्यहं कुर्यात्प्रीतये मुरवैरिणः ।।६६.२।।

Thus it should be done daily for the pleasure of Lord Jagannatha. [66.2]

ततो ग्रंथसमाप्तौ च विष्णुप्रीणनतत्परः ।

विशेषाद्वस्त्रमाल्यादिचंदनैर्भूषणैस्तथा ।

भूषयेत्परया भक्त्या विप्रं व्याससमं द्विजाः ||६७||

Thereafter, O Sages, on completion of the reading of the Book, being keen on pleasing Lord Visnu (Jagannatha), with supreme devotion he should adorn the Brahmin who is like Vyasa, specially with clothes, garland, sandal paste, etc. and ornaments. [67]

आत्मशक्त्या प्रदद्याच्च दक्षिणां वै यथाविधि ।

ये ये प्रदद्युर्यद्यच्च मत्तस्तच्छृणुताधुना ।।६८।।

According to his own capacity he should also appropriately give presents. Who all should give and what all, hear that from me now. [68]

राजानः करिणो दद्युः सालङ्कारान्सुलक्षणान् ।

क्षत्रिया एवमेवं च ते वै राजसमा मताः ।।६९।।

Kings should present elephants well decorated and having auspicious marks; Ksatriyas should also do in the same way only, as they are verily deemed to be equal to kings. [69]

ब्राह्मणाः पुस्तकांचैव विष्णोरर्चाकरंडिकाः ।

कनकं रजतं चैव धान्यं वस्त्रं स्वभक्तितः । ।७० ।।

Brahmins should give away books and basket for worship of Lord Visnu, and also gold, silver, grains and clothes, as per their own devotion. [70]

विषक्ष रतनभूषाढ्यासिन्धुदेशोद्भवानपि ।

गाश्च लक्षणसंयुक्ताः सवत्साश्च पयस्विनीः ।।७१ ।।

अन्यच्च कनकाद्यं च त्यजेयुर्धर्मतत्पराः ॥७२.१ ।

Vaisyas, being keen about righteousness, should give away horses richly decorated with jewels and ornaments, and milch-cows having auspicious signs together with calf, as also other articles like gold, etc. [71-72.1]

शूद्राः प्रदद्युः परया मुदा संयुक्तमानसाः ।।७२.२।।

वासांसि च सुवर्णं च धान्यं रत्नानि गास्तथा ।

नानालङ्कारयुक्ताश्च घटोध्नीबलगर्भिणीः ।।७३||

Sūdras with great joy and collected mind should give away clothes, gold, grains, jewels, and cows decorated with varieties of ornaments, who have full udder and calved for the first time. [72.2-73]

एवं वै दक्षिणां दद्याद्येन सन्तुष्यते गुरुः ।

आत्मनः शक्तितो विप्रा वित्तशाठ्यं न कारयेत् ||७४||

Thus one should give presents according to one's capacity so that the Preceptor is pleased, O Sages, and no dishonesty about his capacity to spend money should be shown. [74]

शान्तिकं पौष्टिकं चैव व्रतोद्वाहादि कर्म च ।

मोक्षस्य साधकं कर्म पुराणश्रवणं तथा ।।७५।।

यज्ञादिकं च दानं च व्रतं नानाविधं तथा ।

यदि चेद्दक्षिणाहीनं तदा भवति निष्फलम् ।। ७६ ।।

असुराः कर्मणस्तस्य हरन्ति फलमेव तत् ।७७.१।

Rite for peace, rite for prosperity, rite for religious vows, wedding, etc., rite conducive to Liberation, hearing of Puranas, performance of sacrifices and the like, charity, and various kinds of holy observances all this becomes fruitless if it is without the gift of presents to the Priest: demons take away that benefit of that rite. [75-77.1]

यथा स्त्रीणां च लावण्यं भर्तृस्नेहविवर्जितम् ॥१०७.२३३

युद्धात्पलाथितानां च पृष्ठं कृत्वा धनुष्मताम् ।

विना धावनमश्वानां दुष्टत्वं हि यथा द्विजाः ।।७८।।

मूकत्वेनेव पाण्डित्यं सर्वशास्त्रविपश्चिताम् ।

हीनं दक्षिणया यद्यत्कर्म तद्वच्च निष्फलम् ।। ७९ ।।

Just as the beauty of women deprived of their husband's affection is useless; just as being armed with bow is useless in the case of those who flee from battle turning their back; just as not being able to run is a defect of horses, O Sages, just as learning of those well- versed in all scriptures becomes useless if they are dumb, even so, whichever rite is without presents to the Priest that surely becomes useless. [77.2-79]

दानेन क्षीयते यस्माद्दुरितानां कदंबकम् ।

दक्षिणेति तथा विप्रा गीयते शास्त्रवेदिभिः ||८०||

Inasmuch as by gifting, the multitude of sins is destroyed, so it is called 'Daksina' by the knowers of scriptures, O Sages. [80]

ततो विप्रान्भोजयेद्वै यथाशक्तिप्रकल्पितैः ।

कर्पूरेण च खण्डेन सर्पिषा पायसैर्युतैः ।। ८१ ।।

षड्विधैरन्नपानाद्यैः सुस्वादैरमृतोपमैः ।८२.१ ।

Thereafter, he should feed the Brahmins with the six kinds of food and drink', together with milk-porridge mixed with camphor, sugar-candy and

ghee, arranged according to his capacity, which should be very tasty and nectar-like. [81-82.1]

तेभ्योऽपि स्वर्णवस्त्रादि यथाशक्त्या प्रदापयेत् ।।८२.२।।

To them also, he should present gold, clothes, etc. as per his capacity. [82.2]

1. See Note 5, Chapter 17

एतद्वः कथितं सर्वं पुराणश्रवणस्य च ।

साङ्गोपाङ्गविधानं च येन स्यात्सफलं त्विदम् ।

इदानीं भो मुनिश्रेष्ठाः किमन्यज्ज्ञातुमिच्छथ ||८३|

All this has been told to you about the complete and detailed procedure of hearing the Purana, by following which it will surely become fruitful. O best Sages, what else do you now wish to know ? [83]

॥ मुनय ऊचुः ।।

अहोऽस्माकं महाभाग्यं यत्पापौघविनाशनम् ।

पुराणश्रवणस्यैव फलमस्माभिरेव च ।।८४||

साङ्गोपाङ्गविधानं च श्रुतं त्वन्मुखपङ्कजात् ॥८५.२।

The Sages said: Ah! Great is our good fortune as the benefit of hearing the Purana which destroys the multitude of sins, as also its complete and detailed procedure has been heard by us from Thy mouth which is lotus-like. [84-85.1]

धन्याः स्म कृतपुण्याः स्म संसारे विगतज्वराः ।।८५.२।।

We have become blessed, acquired religious merit and are freed from affliction in the world. [85.2]

इदानीमात्मशक्त्या वै दीयते भवते मुने ।

दक्षिणा फलसम्प्राप्त्यै प्रसन्नस्त्वं गृहाण च ।।८६ ।।

Sage, now we offer present to Thee as per our own capacity in order to attain the benefit; kindly receive it, being pleased. [86]

इत्युक्तवन्तो मुनयो हाकिञ्चनाः समित्कुशं पुष्पफलाक्षतादिकम् ।

क्लृप्त्वा च तस्मै मुनयः सुमुक्ताः क्षेत्रोत्तमं जग्मुरतिप्रहर्षिताः ।। ८७ ।।

So saying, the Sages who indeed did not have anything whatsoever, offered sacrificial fire-wood, holy kusa grass, flowers, fruits, sacred unbroken rice, etc. to him. Being perfectly free, and immensely delighted, the Sages then proceeded to that excellent sacred place. [87]

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये

वैष्णवखण्डान्तर्गतोत्कलखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

श्रीजगन्नाथव्रतप्रतिष्ठाविधिस्तथा पुराणश्रवणविधिवर्णनं

नाम षष्टितमोऽध्यायः ॥६०॥

Thus ends the Sixtieth Chapter of the Dialogue between Jaimini and the Sages in Purusottama-Ksetra-Mahatmya (the Glory of the Sacred Abode of the Supreme Being Lord Jagannatha), in the 'Utkala' Portion included in Part Two relating to Lord Visnu in the glorious Skanda Mahapurana, a compendium of eighty-one thousand verses, entitled "Procedure for Completion of Sri Jagannatha Observance, and Description of Procedure for Hearing the Purana."

समाप्तं श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यम् ।

End of the 'Glory of the Sacred Abode of the Supreme Being (Lord Jagannatha)."

APPENDIX

दशावतारस्तोत्रम् *

HYMN OF THE TEN INCARNATIONS

श्रीजयदेवकृतम् **(Composed by Sri Jayadeva) ch: (Verse)**

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते

दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।

पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते

म्लेच्छान् मूर्च्छयते दशाकृतिकृते कृष्णाय तुभ्यं नमः ||

Salutations to Thee, O Lord Krsna (Visnu), who hadst rescued the Vedas (from the Ocean, as the Divine Fish), hadst supported the earth (as the Divine Tortoise), hadst raised up the earth (from the Ocean as the Divine Boar), hadst killed the demon Hiranyakasipu (as the Divine Man-lion), hadst outwitted Bali (the King of demons) as Lord Vamana (the Dwarf), hadst worked the destruction of the Ksatriyas (as Lord Parasurama), hadst conquered the demon King Ravana (as Lord Rama). hadst wielded the Plough (as Lord Balarama), hadst extended compassion (as Lord Buddha), and overpowerest the wicked ones (in

the incarnation as Lord Kalki) thus who hast taken the ten Divine Forms.

*Lord Visnu has taken incarnations on the earth from time to time as per requirement. Sri Purusottama Ksetra Mahatmyam also makes mention of the incarnations at different places. This Dasavatara stotram of Sri Jayadeva deals with the most important and popular Ten Incarnations of Lord Visnu (Krsna).

It is sung in Jagannatha Temple at Puri daily in the morning for awakening Lord Jagannatha.

गीतम् **(The Song)**

प्रलयपयोधिजले धृतवातसि वेदम् । विहितवहित्रचरित्रमखेदम् ।।

केशव धृतमीनशरीर जय जगदीश हरे ।। १ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the form of the Divine Fish! Thou hadst thus held the Veda in the midst of the waters of the Ocean of Cosmic Dissolution and done the deed of carrying it like a boat without any distress. Victory be to Thee, O Lord of the world, O Lord Visnu ! [1]

क्षितिरतिविपुलतरे तव तिष्ठति पृष्ठे ।

धरणीधरणकिणचक्रगरिष्ठे ।।

केशव धृतकच्छपरूप जय जगदीश हरे ।। २ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the Form of the Divine Tortoise! The earth was then remaining on Thy exceedingly very large back which had become like an excessively thick circle because of the callosities arisen on account of holding the earth. Victory be to Thee, O Lord of the world, O Lord Visnu ! [2]

वसति दशनशिखरे धरणी तव लग्ना । शशिनिकलङ्ककलेव निमग्ना ।।

केशव धृतसूकररूप जय जगदीश हरे ।। ३ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the Form of the Divine Boar! The earth had then remained attached to the tips of Thy tusks and fixed on to them, like a phase of the moon without any spot. Victory be, to Thee. O Lord of the world, O Lord Visnu ! [3]

तव करकमलवरे नखमद्भुतश्रृङ्गम् । दलितहिरण्यकशिपुतनुभृङ्गम् ॥

केशव धृतनरहरिरूप जय जगदीश हरे ।। ४ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the Form of the Divine Man-lion! In Thy most excellent lotus-like hands there were claws with wonderful tips by which was torn asunder the body of the demon Hiranyakasipu like a black-bee. Victory be to Thee, O Lord of the world, O Lord Visnu ! [4]

छलयसि विक्रमणे बलिमद्भुतवामन । पदनखनीरजनितजनपावन ।।

केशव धृतवामनरूप जय जगदीश हरे ।। ५ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the Form of the Dwarf! O Wonderful Dwarf! Thou hadst outwitted the demon-King Bali by Thy step. O Lord who hast purified the living beings through the water flowing from the nail of Thy foot! Victory be to Thee, O Lord of the world, O Lord Visnu ! [5]

क्षत्रियरूधिरमये जगदपगतपापम् । स्नपयसि पयसि शमितभवतापम् ।।

केशव धृतभृगुपतिरूप जय जगदीश हरे ।। ६ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the form of Lord Parasurama, the Chief of Bhrgu's clan ! Thou hadst cleansed the world with the water in the form of the blood of the Ksatriyas and made it free from evil (caused by the Ksatriyas), and relieved the affliction of the world. Victory be to Thee, O Lord of the world, O Lord Visnu ! [6]

वितरसि दिक्षु रणे दिपतिकमनीयम् । दशमुखमौलिवलिं रमणीयम् ॥

केशव धृतरघुपतिरूप जय जगदीश हरे ।। ७ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the Form of Lord Rama, the Chief of Raghu's clan! In the battle Thou hadst given in all the directions the delightful offering of the heads of the ten-headed demon Ravana which was pleasing to the Guardians of the Directions. Victory be to Thee, O Lord of the world, O Lord Visnu ! [7]

बहसि वपुषि विशदे वसनं जलदाभम् । हलहतिभीतिमिलितयमुनाभम् ।।

केशव धृतहलधररूप जय जगदीश हरे ।। ८ ।।

O Lord Kesava (Krsna). O Lord by whom was taken the Form of Lord Balarama, the Holder of the Plough! Thou hadst worn on Thy brilliant Body the garment which was blue like the cloud, and which appeared like the blue river Yamuna which as though out of fear of a blow of the Plough had been united with Thee. Victory be to Thee, O Lord of the world, O Lord Visnu! [8]

निन्दसि यगविधेरहह श्रुतिजातं । सदयहृदयदर्शितपशुघातम् ॥

केशव धृतबुद्धशरीर जय जगदीश हरे ।। ९ ।।

O Lord Kesava (Krsna), O Lord by whom was taken the Form of Lord Buddha! Thou hadst condemned the killing of animals seen by Thee with a kind heart, and which had formed part of the injunction for the sacrifice and, ah, had arisen from the Veda ! Victory be to Thee, O Lord of the world, O Lord Visnu! [9]

म्लेच्छनिवहनिधने कलयसि करवालम् ।

धूमकेतुमिव किमपि करालम् ।।

केशव धृतकल्किशरीर जय जगदीश हरे ।। १० ।

O Lord Kesava (Krsna), O Lord by whom is taken the Form of Lord Kalki! For destruction of the wicked ones Thou wieldest the sword which is considerably terrible like the comet. Victory to be Thee, O Lord of the world, O Lord Visnu! [10]

श्रीजयदेवकवेरिदमुदितमुदारम् ।

श्रुणु सुखदं शुभदं भवसारम् ।।

केशव घृतदशविधरूप जय जगदीश हरे ।। ११ ।।

This has been spoken by the poet Sri Jayadeva: listen to it. It is lofty, bestows happiness, grants auspiciousness, and is the best thing in the world. Victory be to Thee, O Lord Kesava (Krsna), O Lord by whom are taken the Ten kinds of Forms, O Lord of the world, O Lord Visnu! [11]

ॐ ॐ ॐ

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